WORLD CALL

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New Hope in Mexico
—A. Dale Fiers

Rural Church Can Practice Unity
—William L. Harper

World Youth Seek the Answers

—Camilla J. Bloom
—Robert T. Huber

MAY 1961

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May, 1961

Vol. 43 No. 5

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The group of photos of ecumenical work camps on the cover was arranged by Religious News Service from World Council of Churches pictures. At top left and lower right, church groups from nine countries help former German prisoners-of-war build new homes and a road to Wiesbaden, Germany. Top right, workers are shown worshiping at Accord Farms camp, New York. Lower left, youth help rebuild village of Glay, France. Work camps like these have long been conducted by churches through the National and World Councils of Churches. This issue is especially concerned with youth. Note particularly the work camp story on pages 16-17 and the editorial on page 9, "Youth Corps and Missionary Motives."

Hidden Answers

1. What meetings were held in Lausanne and Strasbourg last summer?
2. Who is William L. Harper?
3. What does RAVEMCCO stand for?
4. Where will Keene Watson serve?
5. When is the CWF Quadrennial?
6. List some goals of family worship.
7. Where will overseas work camps be held this year?
8. What are some signs of hope for world peace noted by Barton Hunter?
9. What are some principles on camps and conferences cited by Boyd Hughes?
10. Why did A. Dale Fiers visit Mexico?
11. What are some summer suggestions made by Mary Lockhart?

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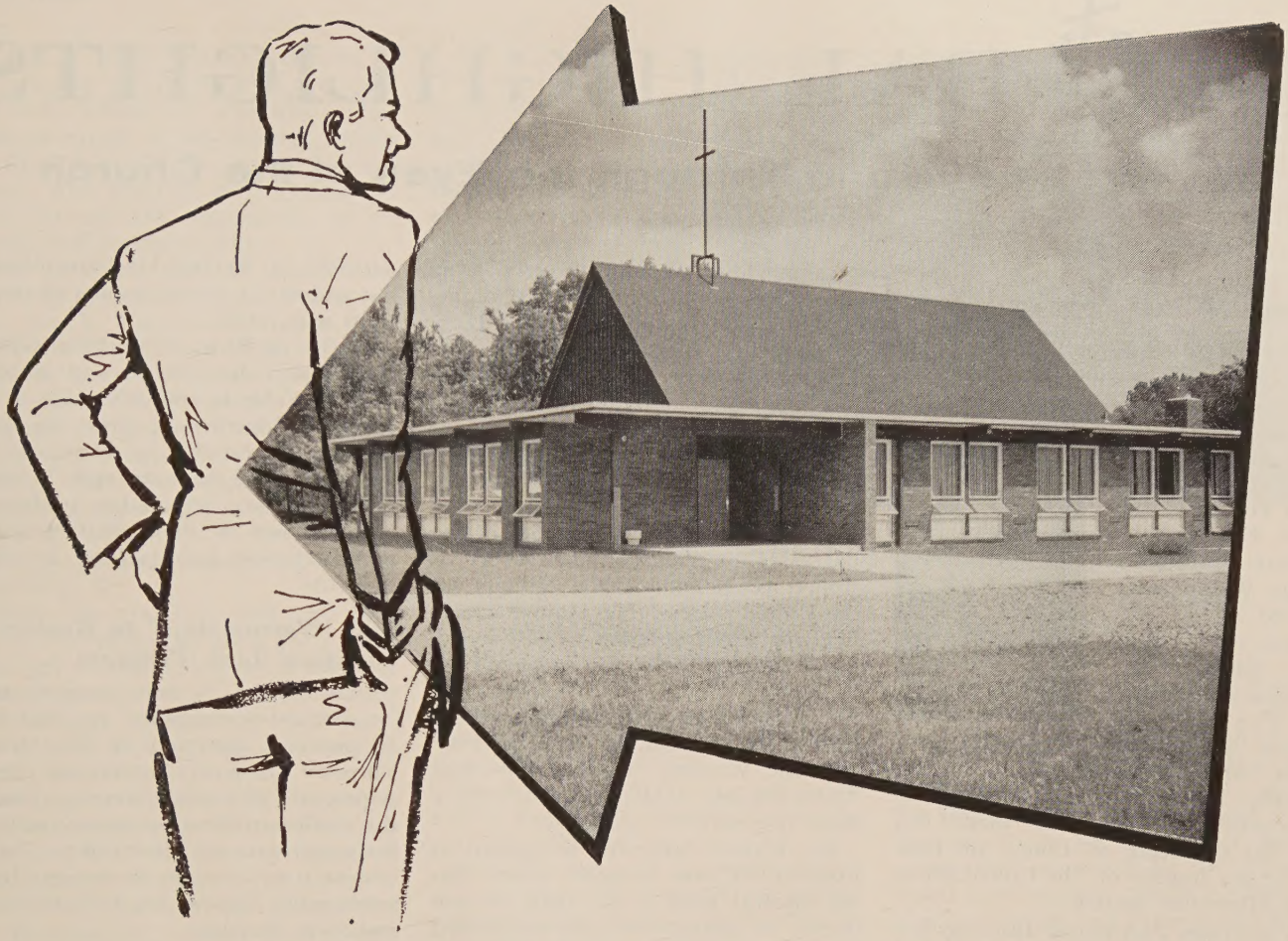

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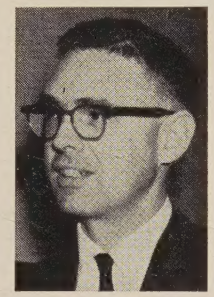
GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciple to Direct Congo Medical Program

INDIANAPOLIS.—Keene Watson, medical missionary of Disciples of Christ, has been given the responsibility for establishing and directing the School of Public Medicine and Health of the new Congo Polytechnic Institute.



Dr. Watson

Dr. Watson, who served in the Republic of the Congo before independence, has been in the United States on study leave while completing advanced work in hospital administration. Tentative plans call for his departure to Congo in June under the auspices of The United Christian Missionary Society.

The Congo Polytechnic Institute is a nation-wide program designed to provide the people with urgently needed skills. In addition to the medical program, it will offer pre-university tutoring, secretarial and business training, and courses in science, teaching, mechanical trades, agriculture and home economics.

The medical program of CPI will be established at Elisabethville, Kimpese, and in three other cities—all in different provinces. Training will be offered in a number of practical fields such as nursing and laboratory and pharmaceutical work. The program outline was prepared by Dr. Watson in early spring and presented to officials in Washington, D. C. It is hoped that the U. S. government will give support to the program, working with churches and private organizations in underwriting the $10 million plans.

Private funds for the Congo Polytechnic Institute are being channeled through the Agricultural Technical Assistance Foundation. A member of the board of directors of the ATAF is Robert G. Nelson, Africa secretary for the United Society. The United Society is giving a cash amount to CPI in addition to contributing the services of Dr. Watson.

"This program will show the Congolese where the United States stands," said Dr. Watson. "It will show that Americans are anxious to help where there is a need."

Dr. Watson, who will be located at Leopoldville and Kimpese, notes that the medical work of CPI will be conducted in connection with established Protestant work.

Late Moroccan King Eased Ban Against Jews

PARIS.—One of the last statements of Morocco's King Mohammed V before his tragic death was to announce that henceforth passports would be issued to Jews as freely as to other citizens. It was noted later, however, that this would not apply to Moroccan Jews wishing to go to Israel.

Jewish leaders are hopeful that King Hassan II, who succeeded his father, will feel honor bound to see that the decisions of the late king are followed out and that a general easing of restrictions will result.

Circles in Paris, meanwhile, were of the opinion that few Jews in Morocco would be able to take advantage of the easing of restrictions, since the poor would not be able to leave and the wealthy would emigrate only in small numbers. Jewish population in Morocco is now down to about 200,000, a like number having gone to Israel in about a decade.

New "Partnership" to Replace Disciples' Link Program

INDIANAPOLIS.—A new comprehensive "missionary partnership" program will be put into operation by The United Christian Missionary Society on July 1. A program of relating congregations of the Christian Churches more closely to the world outreach efforts of the brotherhood, it will replace the former "link" relationship between the United Society and local churches.

Under the new State and Area Missionary Partnership, all churches which contribute to world outreach through Unified Promotion will have opportunity for a personal association with missionaries. Home and world mission personnel will be assigned to particular geographical sections of the United States and Canada. Visitation among the churches will be coordinated by the state or area office and the field desk of the resources and interpretation department of the United Society.

This new plan was approved by the board of trustees of the United Society

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Kansas City Prepares For Disciple Assembly

Everett H. Kussmann of Kansas City, Kans., left, general chairman of the committees making local arrangements for the Assembly of the International Convention of Christian Churches (Disciples of Christ) in Kansas City Sept. 29-Oct. 4, goes over committee assignments with Gaines M. Cook of Indianapolis, center, executive secretary of the International Convention, and Harrell A. Rea, executive secretary of the Christian Church Commission of the Kansas City area. The committees will handle jobs ranging from decoration of Municipal Auditorium to child care.

—Photo by Arch S. Welch

in October, 1960, following months of research and evaluation. This new State and Area Missionary Partnership has been presented to key leaders among Disciples of Christ for study and approval. The program will be administered through the department of resources and interpretation.

The executive secretary of the department of resources and interpretation, Ira A. Paternoster, reports that missionaries have been assigned to as many as four link churches each, and new requests for assignments from churches have gone unfilled. The growing acceptance of unified or coordinated budgets, increased united promotional procedures, and the broadening concept of world outreach led to the need for this new approach and development of procedure.

Under the new State and Area Missionary Partnership program, the present links will be retained by local churches until their retirement, resignation or next furlough, whichever comes first.

It is planned that with the new program, missionaries assigned to the various states and areas will visit among the churches, speak at conventions, and serve in other ways in a program of fellowship, motivation, inspiration, information and education. Assignments will be made for a period of two terms beginning with furlough; then new assignments will be made.

Marc Boegner Resigns French Protestant Post

Paris (RNS).—Marc Boegner, internationally renowned leader of the ecumenical movement, recently resigned as president of the Protestant Federation of France, a post he has held for thirty-one years. His resignation on Feb. 2, came just three weeks before his eightieth birthday.

Replacing Dr. Boegner as leader of France's close to 800,000 Protestants is Charles Westphal, 63 years old, who has previously served as vice-president of the federation.

A former president of the World Council of Churches, Pastor Boegner has taken part in all the great ecumenical conferences of recent years and has been a foremost supporter of movements for Christian unity. At the same time, he has sounded frequent warnings against the dangers of de-Christianization in the modern world.

Disciples Preparing Resolution on Alcohol

Indianapolis.—Congregations of Disciples of Christ have been invited to help prepare a resolution on "Beverage Alcohol and Christian Responsibility" to be submitted to the communion's international assembly.

Questionnaires sent to congregations in March by the department of Christian action and community service of The United Christian Missionary Society will be tabulated by states and the results used as a guide in preparation of a resolution.

If a resolution is passed by the Kansas City Assembly of the International Convention of Christian Churches, Sept. 29-Oct. 4, it will serve as an up-to-date guidepost for Disciples to use in coping with this complicated social problem.

Earlier convention resolutions on the alcohol problem suggested increased attention to alcohol education in church schools, abstinence from the use of alcoholic beverages in the home, and support and encouragement of legitimate efforts to eliminate the advertising of alcoholic beverages.

Annual assemblies also have affirmed Disciple support of local, state and national legislation and law enforcement

New officers of the board of directors of Unified Promotion are seen at the right as they look at reports of local church giving. Left to right are Mrs. Forrest L. Richeson, president; Riley B. Montgomery, vice-president; and Mrs. Ward I. Nicholas, the board secretary.

—Photo by Inabinett

Churches Seek Record 1961-62 Stewardship

A record of $11,117,282 will be sought from church sources in 1961-62 for 85 state and national agencies and institutions of Disciples of Christ.

This is an increase of almost $1 million over allocations for the same causes in the current fiscal year.

Another $4,984,915 in capital funds will be sought from churches during the year that will start on July 1.

Church giving will underwrite slightly more than one-third of the causes' total operating budgets, expected to exceed $32 million in 1961-62.

Allocations and approved requests for Disciple agencies and institutions were announced jointly in Indianapolis this past March by the Commission on Budgets and Promotional Relationships of the International Convention of Christian Churches and the Commission on Brotherhood Finance of Unified Promotion.

The two commissions also projected increases for 1962-63 requests—$11,785,912 for operating budgets and $5,580,329 for capital funds.

Approximately 47 per cent of the capital funds that will be sought during the next two years have been allocated for the Disciples' program to establish new churches during the 1960's.

Allocations for the operating budgets of 69 enterprises supported through Unified Promotion, the Christian Churches' "united fund," total $8,559,472 for 1961-62 and $9,009,848 for 1962-63.

These allocations were made by Unified Promotion's 15-member Commission on Brotherhood Finance, which spent more than a week in intense study of the needs of the various agencies and institutions. Askings of the 16 agencies not financed through UP as well as allocations made for the "united fund" causes were approved by the International Convention's 12-member Commission on Budgets and Promotional Relationships.

Unified Promotion allocations for 1961-62 include for the first time 10 additional colleges and universities that have been supported by direct contributions from the Christian Churches.

New Unified Promotion allocations also include additional funds to the Pension Fund and The United Christian Missionary Society to care for pension dues for chaplains and the operation of the Committee on Military and Veterans Services—two causes previously underwritten by the Week of Compassion.

During the March sessions, Lowell C. Bryant of Indianapolis was re-elected chairman of the Commission on Brotherhood Finance. Mrs. Forrest L. Richeson of Minneapolis was elected president of the board of directors of Unified Promotion.

for control of alcohol, the democratic right of the people to express themselves at the ballot box on the question of the manufacture and sale of alcoholic beverages, and legislation for the prohibition of alcoholic beverages.

German Civic Leaders Stress Understanding

BERLIN (RNS).—Need for religious and racial tolerance and understanding was emphasized by prominent civic leaders at recent ceremonies in many West German centers marking the annual observance of German Brotherhood Week.

In Frankfurt, President Heinrich Luebke urged the German people to do everything possible to make amends materially, morally and humanly for the Nazi regime's crimes against Jews. He stressed, however, that all material compensation was to be regarded as a manifestation of good will rather than as real restitution.

Religious Leaders Hail Creation of Peace Corps

NEW YORK (RNS).—Religious leaders were quick to endorse President Kennedy's creation of a Peace Corps to aid underdeveloped free nations and to hail it as a major asset to their own volunteer global programs for human betterment.

The corps was set up on a "temporary pilot basis" by a presidential executive order, but Mr. Kennedy indicated that he would ask Congress to enact legislation placing the agency on a permanent basis.

No sooner was the corps announced than phones in its temporary headquarters in Washington, D. C., began ringing constantly with young people offering to lend their skills to the cause of world peace and progress.

In a message to the White House, Frederick B. Newell, acting executive director of Church World Service, welfare arm of the National Council of Churches, which Disciples of Christ assist through Week of Compassion funds, said the corps "is an asset of incalculable value" to the Protestant agency's own programs, "but beyond this it sees in the employment of young Americans in labors of this kind a forthright and imaginative contribution to world peace."

In hailing the executive order, C. Frederick Stoerker, director of the Ecumenical Voluntary Service, said the corps will offer large numbers of young people "the opportunity to express their concern for human dignity and need, as well as their concern for peace."

Study Improvement of Relations with Buddhists

RANGOON, BURMA.—Christian leaders from three predominantly Buddhist countries—Burma, Ceylon and Thailand—attended a six-day consultation here aimed at improving communication between Christians and Buddhists.

The meeting was sponsored by the World Council of Churches, International Missionary Council and East Asia Christian Conference.

In convening the consultation, the sponsoring groups noted that there has been a tendency among Christians to

Increased Receipts or "Shortchanged" Work

UNLESS regular giving to Unified Promotion "shows a marked increase by June 30, teachers in church colleges and seminaries, missionaries and program staffs of outreach agencies will be shortchanged and brotherhood outreach will be lessened."

This is the statement made in early April by Spencer P. Austin, executive secretary of Unified Promotion, the "united fund" serving 69 enterprises of Disciples of Christ.

Dr. Austin said that operational receipts for the first eight months of 1960-61 totaled only $3,448,117 on a 1960-61 budget of $7,559,184. This is only a 4-per-cent net gain over last year's giving against a budgeted need of a 17½-per-cent increase.

Dr. Austin praised the 63-per-cent increase in designated giving and the response to "over-and-above" appeals but pointed out that, in approaching June 30, "priority must be given to regular giving . . . which pays missionary salaries, provides relief for retired or disabled ministers in need, and underwrites the programs of outreach agencies. Second, consideration needs to be given to meeting church outreach budgets that is equal to that given the budgets for local witness and local church expense."

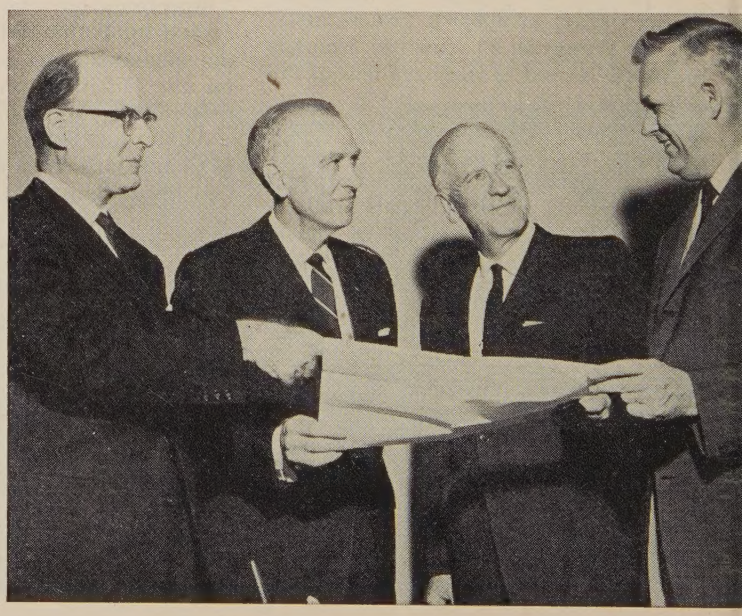
Church Extension Reports Continued Gains in Resources and Service

A continued growth in resources and in service to Disciples of Christ has been reported by the Board of Church Extension. Reports for 1960 were released in March at the annual meeting of the agency in Indianapolis.

Total resources of the Board climbed from $14,289,385 in 1959 to $19,352,581 last year, a gain of more than $5 million. Net assets increased by $322,022. Interest income for 1960 was $739,607.

It was reported that since Jan.1, 1934, the Board has loaned $44,363,110, of which not a dollar, of either interest or principal, has been lost.

It was also noted that the new Certificate-Loan Plan has made a significant contribution during the year. William T. Pearcy, president of the Board of Church Extension, reported that the plan is being received with "growing appreciation."



Comparing 1960 progress of the Board of Church Extension of Disciples of Christ against last year's report are, left to right, Robert Merricks, chairman of the 18-member national board; Harold M. Doolen, vice-chairman; William T. Pearcy, president of Church Extension; and Rolland H. Shea-for, vice-president-secretary.

—Photo by Mitchell

think of evangelism more as a call to teach Christianity to non-Christians rather than as an opportunity to listen to what non-Christians have to say.

A principal speaker was U Thettila, a Buddhist priest and former lecturer on Buddhism at Rangoon University. Delegates from each of the three countries represented read papers on various aspects of Buddhism in their own lands.

Among other leading participants was Harry B. Partin, Disciple minister who serves the World Council of Churches as a fraternal worker of the Council on Christian Unity supported by Week of Compassion funds. Mr. Partin is an authority on the relation of Christianity to the old Eastern non-Christian faiths.

—Photo by Robert G. Nelson

Garland S. Farmer, Disciple field secretary in Congo, second from right, is seen above with Congolese pastors and with soldiers stationed at Boende.

Congolese Church Seen Holding Fast in Crisis

ALTHOUGH the Congolese church still is in a situation of crisis, it has proved its ability to stand up under stress.

This is the opinion of Garland S. Farmer, administrative field secretary for the Disciples of Christ Congo Mission, who returned briefly to the United States in March for a series of conferences.

Mr. Farmer, a missionary in the Republic of the Congo, said the church in that troubled land needs leaders, funds and the "moral support of missionaries."

"That the church did not collapse is the most encouraging sign of all," he said on his arrival from the Congo.

"I certainly hope and pray all of our missionaries can be back on the field this summer," he said. Disciples now have 31 missionaries, approximately half of their full force, on duty in Congo's Equator province.

While he was in the United States, the mission administrator met with Congo missionaries on furlough to help them plan for their return.

Since Disciples withdrew most of their missionaries from the new African nation last summer, a sweeping reorganization of the church in Congo has been completed. This has given nationals more responsibility for church affairs through participation in representative councils.

Mr. Farmer said he has observed many individual examples of loyalty" among scores of dedicated Congolese Christians.

"Here are people who have learned what the church should be and are standing up against what is not Christian," he said.

"There are many frustrating experiences for missionaries in Congo," he reported, "but you don't hear anyone talking about going home."

Disciple Honored by Board of Higher Education

INDIANAPOLIS.—Mrs. E. C. Rumpler of Indianapolis, treasurer of the Board of Higher Education of Disciples of Christ for the past thirty years, was honored by the board at a banquet here on March 10.

In October she will complete forty years as a member of the national board.

Approximately seventy persons, including administrators of many of the board's thirty-five affiliated institutions and the heads of several national agencies of the Christian Churches, attended the banquet.

When she was fifteen years old, Mrs. Rumpler was elected secretary of the first Christian Endeavor Society organized in Indianapolis. The society was started at Central Christian Church while her father, Daniel R. Lucas, was pastor.

Since then, she has contributed her energetic support to numerous enterprises of her local congregation and her communion.

Mrs. Rumpler was a leader in the organization of the Pension Fund of the Christian Churches, which has its headquarters here.

California Disciple Discusses "Controversy"

PASADENA, CALIF.—In a recent message to member communions of the Pasadena Area Council of Churches, Rival Hawkins, executive secretary, asks, "How do we handle controversy?" Stating that "these are days which lay heavy demands upon us," he suggests "calm, critical judgment before taking sides."

"We need to be on guard against the techniques of the 'rabble rousers' who would turn us against friends and neighbors," his message continues. He cites the familiar "lying" techniques of propaganda used in the "cold war," the public condemnation of men "upon the unproved word of former Communists," and "the terrifying moral consequences should people become accustomed to going through life with no regard for rules or sanctities."

Mr. Hawkins, who is a minister of Disciples of Christ, lists four questions, once recommended by a "great American minister," which Christians can ask themselves before participating in controversial discussions:

1. What constitutes real patriotism and good citizenship? What is my definition and how am I going to give expression to it?

2. Are my judgments and opinions being formed on the basis of fact or hearsay?

3. Am I responding intelligently or only emotionally to current issues? Who is making up my mind?

4. Am I responding as an intelligent, responsible Christian citizen to the issues abroad in my community, the nation and the world?

Special Days

May 5	**May Fellowship Day**
May 7	**Rural Life Sunday**
May 7-14	**Christian Family Week**
May 21	**Pentecost**

National Council Opposes Public Funds for Private Education

SYRACUSE, N. Y. (RNS).—Use of public funds to aid sectarian and other private schools was opposed here at a meeting of the official policy-making general board of the National Council of Churches.

The pronouncement on "The Use of Public Funds for School Purposes" was approved by a vote of 83 to 1 after its introduction by Methodist Bishop John

Disciples Speak on Aid

THE issue of government loans for private and parochial schools should not be tied to general legislation on federal aid to education, the board of trustees of The United Christian Missionary Society asserted in Indianapolis on March 22. In a 457-word statement, the board re-affirmed its support of the "'historic position" of the Christian Churches "in opposition to the use of tax funds to support private or parochial schools."

Wesley Lord of Washington, D. C., and after eight amendments. The NCC serves 34 Protestant and Orthodox bodies.

"If private schools were to be supported by tax funds," the statement said, "the American people would lose control of the use of taxes paid by all the people for purposes common to the whole society."

The pronouncement reaffirmed the NCC's endorsement of public schools as an "indispensable means of providing educational opportunity for all children" while supporting the right of "all parents, all citizens and all churches" to establish and maintain non-public schools whose characteristics and curriculum "differ from that of the community as a whole."

Disciples Plan Three Spiritual Life Conferences

INDIANAPOLIS.—Three Spiritual Life Conferences are planned for this summer by Disciples of Christ. The 1961 schedule was announced here by Karl H. Croel, director of the conferences and the executive director of local church life in the department of church development of The United Christian Missionary Society.

Conferences will be held at Phillips University, Enid, Okla., June 6-9; at Christmount Assembly Grounds, Black Mountain, N. C., July 4-7; and at Diamond R Ranch, Chugwater, Wyo., July 25-28.

The 1961 Spiritual Life Conferences will place emphasis on the biblical basis of relevation and redemption that relates to understanding of one's self and one's relations, both human and divine. Through group discussions, prayer and Bible study, conferees will seek renewal. Textbooks for the conference will be *Your Face in This Mirror,* by Dwight E. Stevenson.

Registration fee for the conferences is $17.50, which includes the cost of meals and lodging. Registrations, said Mr. Croel, are being accepted by his office at 222 South Downey Avenue, Indianapolis 7, Indiana. Persons should include a $5.00 pre-registration fee with their name and address, he noted.

Disciples Restate Faith In Cooperative Missions

INDIANAPOLIS.—The United Christian Missionary Society has stated as policy its intention to carry on world mission work in cooperation with other communions whenever possible.

A "Strategy of Ecumenical Concerns" approved by the United Society's board of trustees in a meeting here in March will become part of a general policy document, "Strategy of World Mission."

The United Society will seek to participate in ecumenical work "with the same enthusiasm and devotion" as it does in enterprises supported only by Disciples, the document pledges.

"It is evident that the world cannot be won to Christ by a segment of the church," the strategy statement declares. "No one denomination is adequate to the task, but together there is hope."

The document says that the "next quarter of a century promises to be a significantly cooperative era of Christian history" and that Disciples will have "missed our calling" if they fail to be a part of this.

Beneath the Spire

JOHN R. BINKLEY, JR., minister Grant Park Christian Church, Des Moines, Iowa, has held previous pastorates in Indiana, Illinois and Iowa . . . born in 1911, educated at Eureka (Ill.) College and Disciples Divinity House of the University of Chicago . . . served for several years on Home and State Missions Planning Council of Disciples of Christ on committee on Christian action and community service . . . has shared in five United Nations seminars and was delegate to Cleveland Conference on World Order . . . he and his wife, Mary Elizabeth, are parents of a son and a daughter.

Mr. Binkley

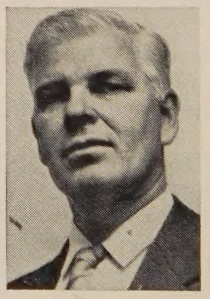
* * *

MATTIE (MRS. WM. P.) SHELTON is president Loyal Women's Class of Compton Heights Christian Church, St. Louis, Mo., which class observed its fiftieth anniversary last month . . . charter member of this congregation, organized in 1894, and first president its women's group, then C.W.B.M. . . . born at Crystal Springs, Miss., in 1869, moved to Little Rock, Ark., in 1875 where attended high school . . . married in 1888, moved to St. Louis, where has since resided; husband was with Christian Board of Publication from 1911 to 1942, retiring as general manager . . . life-time deaconess, served on church board many years . . . children are Mrs. Martha Schleiffarth and Gari Shelton of St. Louis and Willard E. Shelton, former editor of *The Christian,* now of Washington, D. C. . . . grandson, Wm. E. Schleiffarth, is pastor First Christian Church, Brookfield, Mo.

Mrs. Shelton

* * *

HAROLD K. ADAMS, secretary trustees First Christian Church, Bloomington, Ill., is member and former president local chapter S.P.E.B.S.Q.S.A. (barber shop harmony organization) which won third place in international competition in 1957, fourth in 1960 . . . born, 1913, near Armington, Ill., attended Eureka (Ill.) College where edited college newspaper and year book; holds B.S. degree from U. of Illinois School of Journalism . . . state editor since 1953 of Bloomington *Daily Pantagraph* where has worked since 1939 . . . sings in church choir, teaches young married people's class, former chairman church board . . . chairman administration department Illinois Disciples of Christ, trustee Eureka College . . . he and his wife, Esther, have three sons: David, Roger and Robert . . . designed and constructed present home . . . reads theology, history and detective stories, likes family camping and fishing . . . active in P.T.A., Mason, Kiwanian.



Mr. Adams

—BELL RINGER

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Peace Corps and Missionary Motives

THE idea of a Peace Corps of young men and women who will go to underdeveloped countries and give their labors and skills just for the sake of helping people and building good will appeals to all of us. It stirs up the best that is in us. It awakens the deep desires everyone has to count for something truly fine—and *not* to count the cost.

As we wish the Peace Corps project well we are not unaware of dangers which it must surmount if it is to be more than just an attractive idea. Both its directors and those who make up the body of the Corps must possess enthusiasm, but they must have much more. They must have genuine skills, or must painstakingly acquire them. They must have a capacity for hard, tedious, unglamorous work. They must have patience, tact, sympathy and humility.

One may well wonder how large a percentage of the young people responding so quickly to the first announcement of this possible new project possess the qualifications needed to see it through. But no one who really knows youth should be surprised at the wide response. Nor should we doubt that many will measure up fully and make enduring contributions to human well-being and international good will.

THE ideas back of the proposed Peace Corps are akin to those which for years have moved young men and women of the churches to respond to calls for special service. Many of these have gone out as trained workers to give of their strength and their special abilities to people who need them. They have lived with these people on a subsistence level. We refer to the adequately trained fraternal worker and not to the more limited but good experience of the work camper. The Peace Corps idea is also related to the motivation which for years has led missionaries to decide to spend their lives in Christian service and witness.

The work of missions and missionaries is concerned with nothing less than the whole of man's needs and with lifting his whole way of life. Years before an American President launched his "Point 4" program and before UNESCO was more than a dream, missionaries were at work in foreign countries on problems of education, health, housing, agriculture and animal husbandry. Hundreds of specially trained missionaries have gone out in recent years to share their knowledge and skills.

Only a few weeks ago the Division of Foreign Missions of the National Council of Churches, together with Agricultural Missions Incorporated, conducted a seminar for a score or more of agricultural missionaries who happened to be home on furlough. With experts of the Extension Service of the U. S. Department of Agriculture, they discussed in Washington how principles of farm extension work developed in the U.S.A. can be applied to other nations.

THESE missionary specialists talked of home demonstration projects, crop and livestock demonstrations, nutrition education, vocational training for rural youth, development of farm cooperatives and improvement of land use. This was only one of many such consultations in which agricultural missionaries have come together to share their experiences and brush up on the latest developments of the specialized profession they follow.

Medicine, nursing, and public health are among other special areas of work of missionaries welcomed in lands with urgent need for such service. The March issue of WORLD CALL carried a graphic account by Dr. Donald T. Rice of how the Christian Medical School of Ludhiana in India reaches into the surrounding rural area with its program of hygiene and health. Dr. Rice had been impressed earlier by India's need for new concepts of public health. He spent a furlough in graduate study in this specialized field. The greater contribution he was then able to make on his return to the faculty of the Medical School is part of the ongoing story of how missionaries are helping meet human needs.

THE United Society's appointment in March of Dr. Keene A. Watson as the first head of a Congo School of Public Medicine and Health is another example of the manner in which churches are facing up to new opportunities in many lands.

We welcome the idea of a Peace Corps. Our high hope for those who join it is that they may have something of the unselfish commitment and devotion that have for so long marked the missionary who has gone out as a messenger of the love of God.

Tirades Over the Air

IT appears that the Federal Communications Commission is beginning to give more consideration to the interests of the public in its dealings with radio and television broadcasting stations. This is a good move. It should serve to remind the operators of such stations of their social obligations and of their responsibilities to the public. We said in our April issue: *"The air waves do not belong to the stations."* (See p. 10, "What Kind of Religious Broadcasting?")

A recent example of the FCC's concern with the public interest relates to its dealings with the owner of a radio station in central Pennsylvania. The situation was somewhat special in that the station was the only one in the area and in that the owner of this monopoly was a minister. This conservative Protestant minister had apparently done very well in his business venture. Starting the station in 1955 with a partner, he bought out the latter's interest three years later for $30,000 and became sole owner.

According to an FCC report, there had been numerous complaints that this station had not been used in the public interest and that it had broadcast personal attacks on religious groups with whom the owner disagreed. The Commission reprimanded the owner sharply, after an investigation of the facts, and granted him only a 15-month license instead of one covering the usual three-year period. It made it clear that the operator is on probation and that its limited approval was based on his claims that he had taken "corrective action" and his assurance that the station would "in the future, be operated in the public interest." Supporting his claims to have taken "corrective action," the minister-broadcaster had sent the FCC a copy of an "Address of Apology" which he delivered to the local association of Protestant ministers.

WE have no knowledge of this particular situation apart from the reports in the press and from Religious News Service concerning the circumstances back of the FCC action. The situation may have been an especially bad one. Again, there may be many similar cases at which the FCC ought to take a look. We do not believe the practice against which the Commission objected is typical of broadcasting. But neither is this a single isolated case.

There are far too many "radio preachers" who build their following—*and their income*—on emotional appeals in which they cleverly mix charges against those with whom they disagree with their own claims to be just about the only defenders and proclaimers of gospel truth. It has come to be something of a business—a very lucrative business, too. These men have discovered gold in those air waves. They have made piety pay personally, but in doing so they have brought real religion into disrepute.

We have no objection to discussion and debate over the air. In fact, we believe there should be more debate in all areas of human concern. We would welcome programs in which people discuss frankly conflicting views in the field of religion. But we do not want irresponsible tirades over the air. Especially when they are piously cloaked in the garments of religion.

We return to the thesis that the air waves belong to all of us. Not to the stations, nor to the advertisers. And certainly, they do not belong to individuals or hate groups simply because they are willing to pay for blocks of time. We return also to the need for churches and church groups to give greater thought to the kind of broadcasts we offer in the name of religion. There is ample room to improve the quality of these.

For the Family Life of Our Nation

MANY churches are planning now for the observance of Christian Family Week, which covers the period that includes the first and second Sundays in May. The second Sunday in May has for many years been observed as Mothers' Day. It is still a day marked in the churches, but its commercialization has detracted from its original meaning. It is, we believe, appropriate to note the day in the larger setting of a week in which the churches lift up the meaning of the life of the Christian family.

We share here a prayer for the family which we discovered about a year ago in the order of worship of University Place Christian Church of Champaign, Illinois. The prayer was written by the late Dr. Henry Sloane Coffin, a former teacher of the Champaign church's minister, Dr. Wm. Jackson Jarman. We commend it for use in the worship of other churches during the Week of the Christian Family. Here is the prayer:

O Thou Father of every family, we lift to Thee the family life of our nation. We thank Thee for all Christian homes where each is loved by all and all by each, and each and all in Thee; where the lovely things grow and flourish; and where evil tempers wilt and die; where difficulties are solved and irritation melted in an atmosphere of good will and good humor; where little children laugh and live without fear, and where young people grow into manhood and womanhood in freedom and in joy.

We pray for all broken homes that they may be repaired in spirit as well as in outward appearance. We pray for all little children wounded in their very souls by quarrelsome parents and for all parents who grieve over children who care nothing for the sacred word "home."

Give us today a new ideal of what our homes might be, that putting away all nagging and unkind criticism, all jealousy and suspicion, all desire to dominate and rule another's life, the family life of our land may be that wholesome basis of the life of a nation which Thou canst use. Through Jesus Christ our Lord. Amen.

—Photo by John P. Taylor

Representatives from many countries attended the first European Youth Assembly, which met in Lausanne, Switzerland, last summer.

World Youth Search for The Answers

Last Summer Thousands of Young People Gathered in Europe to Discover God's Will in a Troubled Age—Two Disciples Tell What These Eager Youth Found

Lausanne—Discontent and Dedication

By CAMILLA J. BLOOM*

WHEN we thirteen Disciple young people prepared to attend the First European Ecumenical Youth Assembly last summer in Lausanne, Switzerland, we had no idea that our days there would be filled with pain as well as with inspiration. We had anticipated that being with persons from all over the world—persons from religious backgrounds as diverse as the Salvation Army and the Eastern Orthodox faith—would be an exciting experience. However, we did not know that our being together would create in us a holy and life-changing discontent.

Almost as soon as we began to consider the Assembly theme, "Jesus Christ—the Light of the World," and what it meant for the church and its mission, we realized that our talk could not be abstract or remote. We, with all our differences, *were* the church; and the needs of the world were real and demanding right there in our fellowship.

Our conversations made us deeply aware of the situation of man in the world—his oppression alongside his freedom, his poverty on one hand and his progress on the other. We began to see the ways in which we had failed to bring Christ's message of love to the world. But as we talked we found that the barriers of national loyalties, differing ideologies and ways of life kept us apart. When we realized that even our conversations about our common Christian calling had been made difficult by our divisions, we knew that we had not understood the power of His love. We could not avoid a profound personal feeling that we had not obeyed and that we had failed. The message that "Jesus Is Light" overwhelmed us as we began to see our blindness.

We then began to struggle to discover what we must do to bring life to our vision of the church as united in obedience to Christ. We knew that unity is not something we have to create. Christ's body is one, even though its members do not often respond together in love. Our fellowship met together in penitence. Then we committed ourselves to the task of expressing Christ in all of his fullness to the world around us.

The tragic fact of our disunity became especially evident as we yearned to make our oneness visible but found that we could not even come together at the Lord's Table. However, many who could not traditionally share communion said they believed that the reality of our unity in Christ freed us from the limitations of historical separation. Some who had previously said that we could not come together believed that now, in expression of His truth, we must.

One thousand of us participated in a common celebra-

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—WCC Photo

Swiss youth pose in scenic portrayal to illustrate "Jesus Christ—the Light of the World," the theme of the Lausanne Youth Assembly.

tion of holy communion. The service was a symbol of all that happened at Lausanne—for we gathered in thanks that we had been made one, and in confession that our sinful division kept many from joining us.

The meaning of the assembly, however, cannot be found even in the most thoughtful explanation of the experience. Youth have become excited about ecumenical encounter before. The significance of what occurred there is being determined now, months later, as we who have been influenced by it work within our separate churches.

It has been difficult to return. Having seen how much our churches must give to one another if they are to act decisively and meaningfully in the world, we have discovered ourselves impatient with our unconcerned church members and critical of the interdenominational groups meeting in comfortably shallow cooperation. But only within the local situation will any real work for unity ever take place!

Our hours of struggle at Lausanne will mean very little unless we are able to make others understand what it was that occurred and why it must occur again. Now we are called to share our insights, to stir creative uneasiness, and to find ways for the churches in our communities to come together for significant work and conversation in love.

Disciples Must Become Dissatisfied

Though we Disciples of Christ have begun to deeply appreciate our background in unity, here too we must now be dissatisfied. As we talked at Lausanne we had to recognize that we have also divided His body. The movement toward unity comes not in speaking but in acting. Just as those who witness most clearly of reconciliation are those who are reconciled, those who can speak with force about unity are those who are united. On the other hand, we realized that we Disciples of Christ have often, in our tradition of freedom, considered unity as an easy thing and forgotten the extent of the denominations' estrangement from one another in doctrine and in history.

"We became conscious that the sins of division and unfaithfulness are grounded not in our churches but in our personal blindness and our unwillingness to love."

What disturbed us most, however, was that the sins of division and unfaithfulness are grounded not in our churches but in our personal blindness and our unwillingness to love. Now we have been forced to question the relevance of our faith and the extent of our commitment in daily life, and to evaluate constantly the use of our resources and our freedom.

But as well as putting us uncomfortably under judgment, our experience at Lausanne has dedicated us, together, to the service of Christ in the world—and made us expectantly aware of what God has done and will yet do.

Strasbourg—A Note of Impatience and Urgency

By ROBERT T. HUBER*

ON July 16, 1960, the World Teaching Conference set up by the World's Student Christian Federation went into high gear. This conference had been anticipated for two years. It had been discussed by student movements in all areas of the world. Papers dealing with the life and mission of the church had been prepared, extracts of questions circulated, and Bible studies prepared. The high moment, when it was hoped that the ecumenical concensus would be shared, had arrived. The World Teaching Conference had begun with an ecumenical body of 600 delegates from 80 nations.

As the first days passed, the long hours, the continuing rain and the pressing schedule began to cut through the barriers of background, race, nationality and tradition. The unprogrammed yet meaningful ecumenical discovery was taking place.

Charles Long, director of the conference, said in his report: "The dialogue between Roman Catholics and Protestants, the common search for ways of reconciliation between Koreans and Japanese, Dutch and Indonesians, Cubans and North Americans, Eastern and

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Western Europeans—such conversations went on through the conference and may still prove to be the most important things that happened there."

Despite the ecumenical "finding-of-one-another," there were deep rumblings beneath the surface of the addresses about the nature of the church. From the opening night presentation of Sartre's play *No Exit,* the delegates were distressed by the Christian talk *about* the world on the one hand and the real agony of the world on the other hand. The surging power that finally broke into the open at the mid-point of the conference could be summarized by the closing line of Sartre's play: "Let's get on with it." In the drama, the line connotes a terrifying resignation to the inevitable. But if we heard aright, the mood of the students at Strasbourg was one of impatience and urgency to get on with the task. It was a mood of action and of readiness to *do* what God seemed to be calling the church to do.

Impatience with Present Patterns

There were many expressions of impatience regarding the present patterns of church life. The general committee of the Federation, in a letter to sponsors, said: "Most of us were impressed by the sharpness of the present reaction against institutionalism, not only in missionary societies and churches but also in Student Christian Movements and in the Federation itself." It would appear that the battle lines were drawn between the urgent and young, and the organized and older churchmen. But this conclusion would be too simple and the real meaning of Strasbourg would be lost. It is far more accurate to say of the youthful delegates that "their criticisms, sometimes so violent that they were quite unfair, proceeded not from any lack of concern for and sense of membership in the church, but from a genuine desire to see its mission carried on more faithfully and effectively."

To picture Strasbourg as a meeting to tear down old structures and "idols" would be to miss the deep yearnings for reformation that spoke of commitment to the church but also dissatisfaction with her present life.

The commonly accepted premise at Strasbourg seemed to be that the church must recognize that its life is life *for* the world. Thus, the church must at all costs re-establish the dialogue with the secular world despite the hazards and unpleasantness.

"The mood of Strasbourg was a mood of action, and of readiness to do what God seemed to be calling the church to do."

One American youth confessed that Strasbourg led her to see that her church's message was "obscured by preoccupation with church suppers and fund-raising events" and was often simply advice on "confident living."

What does Strasbourg mean for the Disciples of Christ?

First, it means that there is an intensity and concern for the mission of the church among the student generation now in our colleges and universities.

Second, it means that this concern has not been captured by the churches because the image and the message offered have been far too small. A generation seeking a vision finds only photographs and some colored slides rather than a panorama of faith.

Third, Christian unity as the "talking" between denominations is outmoded. The *imperative* for unity in the mind of the Strasbourg delegate was *mission.* The church must be one if it is to witness to the whole world.

Fourth, the value of existing patterns of church life was held to be doubtful. There was agreement that the world had moved far beyond the parish concept of church life. The time has come for new ways and new life in the world.

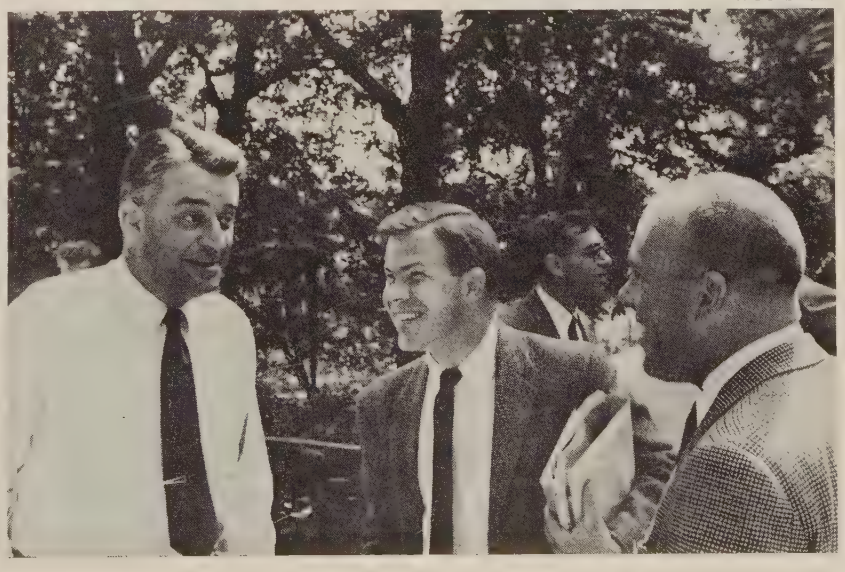
Generation Grew Up in Revolution

As one senior member of the conference reflected: "This is a generation which has grown up during revolutions of the mid-twentieth century. If they are impatient with change, or irreverent of traditions, it is because they have never known the slow, stable and plodding world of my youth."

If this be a true analysis, this means that as Disciples we stand at a crossroads where the full use of the liberty which we proclaim will win a generation to Christ and the church. Insistence on prerogative, zeal for tradition, or use of force to maintain structures will be grounds for separation.

The road ahead is stormy, but the humbling fact is that in spite of us, the new generation has been grasped by the call to mission.

Enjoying an intermission period at the International Teaching Conference in Strasbourg, France, are three of the 700 participants. Left to right are Philippe Maury of France and Herluf Jensen and Malcolm Boyd, U.S.A.
—WCC Photo



Women Advance Assembly Plans

FOOTSTEPS of Christian women are again making an imprint upon the campus of Purdue University, West Lafayette, Indiana. In February this year, more than one hundred discussion leaders and committee chairmen met on the campus to carry forward their preparations for the Second Quadrennial Assembly of the International Christian Women's Fellowship.

The Assembly leaders were a bit lost amid the university's 15,000 students, but when 4,000 women gather there next July 19-23, others on the campus will know that the International Christian Women's Fellowship is there.

The purpose of the quadrennial meeting is leadership development. The entire program of inspiration, education, worship and fellowship has this central reason for being. The 1961 Assembly will concentrate on leadership in the Decade of Decision of the 1960's, but its influence is expected to be effective in the churches far into the future.

More than 1,000 women from across the nation and from other countries are involved in planning and directing scheduled events and arrangements for the Assembly. These women are learning through experience and study how to initiate ideas, lay plans and lead people to carry through on a program of sweeping proportions.

A few of the idea creators and planners are shown here at work during the Quadrennial leaders' training sessions on the Purdue campus in February.

LEFT—All manner of questions will be answered at the information desk during the Assembly. Manning of this desk is planned by (left to right) Mrs. Charles Webb of Illinois, chairman, Miss Velva Dreese, chairman of general arrangements, and Mrs. C. G. Irion, at the right, from Lafayette.

BELOW—Miss Margaret Kuhn of Philadelphia, national worker with the United Presbyterian Church, U.S.A. (at left below), directs the training session for discussion leaders. At right below, Mrs. H. B. Marx of Oklahoma (standing) is seen at work with a small group of women in a laboratory session on discussion groups.

ABOVE—Buses are needed to transport crowds like the one at the right above, leaving the Music Hall during the 1957 Assembly. Laying plans with J. T. Peek of the Purdue staff, in the photo at left, are Mrs. M. M. McClure of Lafayette, Miss Velva Dreese of Indianapolis, and Mrs. Helen C. Schwab of Kansas, the transportation chairman.

ABOVE—There will be three times more exhibit space at the Quadrennial this year than was available in 1957, as shown above right. At left, Bernard Funcheon, Purdue official, meets with exhibits chairman, Mrs. R. O. Pearson of Texas, and one of the exhibitors, Mrs. Chloe Kelly of Ohio, center, in the ballroom which will house exhibits.

PHOTOS by THOMAS P. INABINETT

BELOW—Food and how to serve it to crowds like the one at the right, below, shown during the 1957 Assembly, is discussed by Purdue food service director, Miss Geneva Nugent (left), Mrs. Victor Beachin of Canada, food service chairman, and Mrs. Edward Raloff of Illinois. Additional eating space and facilities will ease the 1961 problem.

Summer is a time for

Work, Worship, Study, Service

—RNS Photo

Above, these girls enjoy an art session at a summer camp. Church camps and conferences give young people the opportunity for Christian growth and fellowship.

YOUNG people hunger for something to live for," said William James, the Harvard philosopher, in an essay entitled *The Moral Equivalent for War.* "In war they volunteer in huge numbers in response to something to live and if need be to die for. Why not," he suggested, "use this tremendous force which exists among young people, in creative, constructive ways? Why not have service opportunities primarily through international work camps, through which to express this apparent need to live dangerously?"

Born in the Twenties, the idea of work camps for youth during summer vacations has grown and expanded during the past thirty years.

What is a work camp? It is an interracial, often international group of young men and women who join together in an experiment in Christian community and Christian service. It involves the individual subjecting himself to the discipline of hard physical work and to the will of the group. Along with work and service, time is given for study and worship.

Opportunities Are Varied

Opportunities are many and varied this summer for Disciple young people to take part in this kind of activity.

A Disciples of Christ work camp will be held this summer at Christmount Assembly, Black Mountain, North Carolina. Ten to twenty college-age men and women plus directors will build an outdoor worship area or construct an emergency reservoir or a dormitory-type building to accommodate 20-25 persons.

Ecumenical work camps being held in the United States this summer include the following:

- Indianapolis, Indiana—work on home construction. This creative redevelopment program is one sector of a long-range redevelopment program sponsored by Flanner House.
- New Windsor, Maryland—work in Church World Service clothing process plant. Campers will help to sort, wrap and bale clothing for shipment to places of need abroad.
- New York City—housecleaning in Harlem. This will include six weeks of community service and Bible study seminars.
- St. Louis, Missouri—inner city public housing area. Campers will work on homes of handicapped tenants and study the human problems involved in overcrowded low income urban society.
- Bricks, North Carolina—work on home renovation. Centered at the interracial Franklin Center, campers will help Bricks Farm families in renovating homes and homesites.

Work Camps Overseas

Work camps overseas this summer will be held in Europe, Asia, Africa, the Near East and Latin America, including Puerto Rico. In these camps eleven hundred young people from fifty-five nations will seek a new understanding of one another's religious beliefs and cultural background while laying bricks or digging foundations for schools, houses, chapels, and refugee centers.

This will be the fifteenth series of ecumenical work camps which have been conducted since 1947 by the World Council of Churches. Sponsor in the United States is the Ecumenical Voluntary Service of the National Student Christian Federation. The American program director is C. Frederick Stoerker of the National Council of Churches' division of Christian education.

What do work camps mean to the youth themselves? Here is a testimony from William A. Longman, now minister of Dover Place Christian Church in St. Louis, Missouri, who took part in a work camp in Puerto

Rico in 1951. Looking back after ten years, he says:

"A work camp is more than wielding the pick and shovel. It is an experience in learning about other people and about oneself. As we traveled extensively around the island we learned about the work the church is doing in evangelism and education and health. We learned how the church, whether it be Presbyterian in the west, Disciple in the north, Mennonite in the center, or Congregational in the east, can minister to the needs of people. To see missions-in-action in another culture reminded us that the church will never be satisfied with complacent inactivity, not so long as there are people.

A Learning Experience

"More personally than this, a work camp is a learning experience for the work camper at a formative period in life. How can a young person help but feel more deeply about life after spending a summer in volunteer service? Ten years ago, in the midst of such a project, I could not have been able to fully assess the spiritual impact. Today I can say it was considerable. From that summer ten years ago the call of Christ seemed more urgent to invest a whole lifetime to the serving of others.

"Christian young people in America, set as they are in comfortable surroundings, need to rub shoulders with the problems of the world and give of themselves. My hope would be that they be encouraged by school counselors and ministers and parents to invest a summer. In comparison to the dividends, the cost is indeed small."

Other summer opportunities for young people are found in the summer ministry to agricultural migrants. This is a program administered by the division of home missions of the National Council of Churches. Disciples are one of the participating communions. The two major objectives of the program are to render the greatest service possible to migrant labor and to provide training opportunities for Christian leaders.

Internships are another phase of Christian service for those who may be interested in a career in social work, a ministry on the mission field, or a period of service in an institution.

One internship this summer is a neighborhood-centered program for children at Trinity Lutheran Church, Jersey City, New Jersey. This is a group work program for the children of the community who have no place to play but hot sidewalks and dangerous streets.

Another internship is at an inner-city Protestant parish in Cleveland, Ohio. This offers practical experience to those students contemplating a career in some type of social work or for pre-ministerial students.

Will Visit Caribbean

About twenty-five Disciple young people will be joining a "Caribbean Conversations Conference," spending three weeks in Puerto Rico, Haiti and Jamaica. Four counselors will accompany the young people as they seek to discover the current situation in the islands and study together the nature and mission of the church. The tour is sponsored by The United Christian Missionary Society.

In almost every state and area, summer camps and conferences are available to help the youth of the churches grow in Christian faith and maturity. Chi Rho Fellowship camps for intermediates and Christian Youth Fellowship conferences for young people are sponsored by the state or area department of Christian education and the department of Christian education of The United Christian Missionary Society.

Work campers in Indianapolis, Indiana, nail the wall of a new home in place. Last year's campers helped to get construction on thirty-seven low-cost dwellings under way. This summer an additional fifty-two houses are expected to be started by campers under the Flanner House program, a United Fund-supported agency of community service.

Family Worship Yields Dividends

By ORMA JEANNE COLE*

WORSHIP is an invaluable aid to the spiritual health and well-being of any home. "Togetherness" has been so bandied about that we may shudder at the very word, but the implications of unity and a sense of belonging are still indispensable within that primary unit of living, the home. There are few ways of achieving it that are more effective than worship, which at the very least can provide an occasional oasis of quiet fellowship.

Family worship serves to undergird the basic concepts of our religious faith. In the developing life of children and young people, it can be a very real safeguard against the temptation to put faith into a compartment of formalism or irrelevancy as growing minds face increasing impacts of materialism and science. For older people whose religious experience may be in danger of becoming stilted, stale or habit-bound, there is great benefit in the freshness of occasion, viewpoint and expression that is found in the informality of the home setting.

More God-centered

Significant worship experiences always tend to make us more God-centered. How great, then, is the need for worship in our families, which are too often thing-centered, time-schedule-centered, or centered in the demands of an overly dominant member! The ideal of facing life in the light of God's presence and in dedication to his will is largely created and sustained through worship.

What should be the goals of family worship?

The first goal is a clearer understanding of the nature of God.

The way in which God is approached in worship indicates the maturity of our understanding of him. Though such understanding will always remain inadequate, it can certainly progress beyond either the "benevolent grandfather" or the "record keeper" stage. Most children start here; many adults remain here.

The second goal is a growing concept of the nature of prayer.

Wise and gentle guidance are given both by precept and example. The child who learns to pray that he may do his best in school rather than that he may receive an "A" becomes the youth who prays that he may be Christian in conduct and attitude rather than that he may win the race. In turn we have the young adult who recognizes the need for God's guidance as he makes his choices and the older adult for whom prayer is largely a seeking to know and to do God's will.

The third goal is awareness of the needs of family members.

A family at prayer logically turns its thoughts to every member of the group, with each one's hopes and fears more nearly laid bare than is possible at any other time. In moments of genuine worship, humility and sincerity are possible because danger of ridicule and criticism are removed.

The fourth goal is the widening of horizons of appreciation and gratefulness.

The goodness of God as shown in small and large gifts results in family thankfulness. All those who serve, and our own opportunities of service, find a place in prayers of gratitude.

The fifth goal is alertness to world needs.

The world of a child may be small, but that of our young people is often larger than our own. Prayer for others, issuing in family plans for others, is the basis of stewardship and fruitful social concern.

What Is Family Worship?

What constitutes family worship? For some it is a set time of each day when a ritual of Bible reading and prayer is observed. Other families may never have this experience but cherish deeply the spontaneous occasions when hearts and minds have turned together to God. The first might be called "formal"; even grace before meals tends to fall within this category.

Such a simple act as thanking God for food needs careful thought to make it real worship. Giving it variety helps to hold attention and to demonstrate that it is important. A verse may be said together; members of the family may take turns praying; the blessing may be sung, or occasionally be silent.

"Formal" family worship also takes place when the Christian family prepares an order of worship for use on special occasions, such as when away at the mountains on vacation, in the home on Christmas Eve, or as a part of a family council meeting.

Informal Worship Comes First

These experiences are seldom possible on a significant level unless the family has also experienced spontaneous worship, which is the only kind younger children can understand. Appreciation of a sunset, thankfulness when a lost pet returns, penitence for misdeeds, petition for the safeguarding of a traveling loved one—these are the worship experiences with which one begins. As children grow older, moral conflicts, neighborhood situations, and the needs of the world naturally are included in the concerns of family thought and prayer.

It costs to have family worship. It costs in time and thought. It requires an unselfish willingness and ability to sense the needs and longings of others. It demands patience and sensitivity. There are few things to which we may give ourselves which yield as great dividends.

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*Mrs. Myron C. Cole is the wife of the pastor of Hollywood-Beverly Christian Church, Hollywood, California.

An outstanding town and country pastor tells how

The Rural Church Can Practice Unity

By WILLIAM L. HARPER*

THE size of a community or church does not determine the measure of ecumenical spirit. The commission of Christ to "make disciples of all nations" and his prayer in *John* 17 "that they may all be one" compels all disciples in this common direction toward unity. However, the ecumenical witness in the rural church takes on a more open and informal expression.

The minister is the key to the ecumenical witness in the rural church. As a rule, the congregation will not rise above the prayers, the concern and the vision of its minister. When ecumenical leadership is given and Christ is presented to the whole community in a greater way than through any one individual or group effort, the people accept it wholeheartedly. Much desire and willingness to work together is found in the rural community, and evidence points to the town and country church as a fast-growing flower in the present ecumenical garden.

Local Fellowship Must Be Strong

The witness to unity must be rooted in a strong local church fellowship. Congregations must start where they are, and the common place for ecumenical beginning is the Sunday morning worship service. If worship from week to week lifts up the total witness of the church, and if concern is expressed for the total Christian family in the pastoral prayers, then a world outlook and direction will be gained. Many good materials and worship services are available from state, national and world councils. While these formal services can seldom be used in the rural church as they come in the mail, the material can be sorted and, for the most part, the prayers and Scriptures used. This will not only add a freshness to the morning worship, but it will give opportunity for personal involvement in the whole church.

In a rural community the meeting of ministers on an informal basis may have a part in advancing the cause of the ecumenical church. The working goal would be to do as much together as possible, and this may be only a union Good Friday service or a summer vacation Bible school. If regular meetings are set up and the fellowship is good, the ecumenical pace will quicken.

There are times and places in rural communities where it is not possible to come together in any church fellowship. But a common ecumenical ground is present and a witness is made when church people work together in community projects, programs or service clubs. Many times even Roman Catholics will join in these so-called "non-church" community affairs.

The minister can do much in his personal ecumenical witness by seeking ways to make meaningful a rich fellowship with other ministers in the rural area. Oftentimes a friendly greeting or a neighborly act toward a fellow minister will do more than a series of sermons. Even if his services are not needed, it is well to offer them to a parsonage family. If there is sickness or trouble, the helpful minister may be able to run errands, mow grass or shovel snow.

While an ecumenically minded minister can serve

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One form of ecumenical encounter in the rural community is illustrated in this photo. Here laymen, women and youth report in on a Sunday evening after making calls in a community religious census. William L. Harper, author of the article on this page and the page following, is seated at the center facing the camera. His congregation processed the census cards and gave each church in the community a list of unchurched persons and also a list of preferences for churches not in the community.

—Photo by Robert Smulling

his fellow ministers without restraint, it is more difficult to deal with members of other churches. Quite often in the rural community a minister will be called upon to conduct a wedding or funeral or to visit the sick of another congregation. In time a minister may be sought out by others for personal counseling or help in their own church affairs.

Such help can be given, but it should be given in such a way as to make the person a better member *in his own church.* Lay people feel indebted when helped and often try to express their appreciation by attending, supporting or seeking membership in the church of the minister who helped them. This can be fatal to the local ecumenical witness. The minister can control the situation. If he sends members back into their own churches after helping them, the whole community will come to respect and trust him. The minister should first serve his own people; and if opportunity comes to serve others in the name of Christ, he should seek to make better members in other churches!

Local Council Expression of Unity

A local council of churches can also be an expression of the ecumenical church in a rural community. If lay leadership cannot be found, then it should be developed, since formal organization depends upon it. All churches in a local council should have equal representation. Lay persons and youth, not the ministers, should be the office holders in the council. A simple constitution should be written and placed in the hands of all the members of the churches in the council. A council of churches should seek and do those things in the community which can best be done by all working together and should not take away or duplicate programs of the member churches.

A year-'round ecumenical program by a local council of churches in a rural area may include summer vacation Bible school and week-day religious education on a released-time school day plan. Special union observances may be planned for Reformation Sunday, Thanksgiving Day, Universal Bible Sunday, Christmas Eve, New Year's Eve, Youth Week, Ash Wednesday, and World Day of Prayer. A Sunday evening series may be held during Lent and a union communion service during Holy Week. Also the churches may hold joint Good Friday services, Easter sunrise services, Memorial Day programs, Fourth of July observances, summer vesper series, and World Communion Sunday services, and may have pulpit exchanges on given Sundays.

Work Can Be Done Together

Work can be done together in the fine arts, such as religious painting at Christmas and Easter for outside scenes, religious drama, and musical programs. There is a strong tendency to seek outside speakers and leaders, but there is no substitute for local participation, and the youth of the churches working together will be a rich source of help.

An ecumenical Christian is a growing one, and all growth takes nurture. We must do what we can, where we can, and as we can, for the whole witness of the church. In time and experience we will rejoice in a great common fellowship, both human and divine.

DESPITE violence and threats of violence all over the world, from Laos to Congo, South Africa to Berlin, and the Caribbean to the Near East, peace still continues to grow in the world. It is a race between peace and world suicide. But there is hope.

In the United States, President Kennedy's espousal of Representative Reuss' plan for a "Youth Peace Corps" has met with almost unbelievable acceptance. Thousands of young people have already written, telegraphed or ridden into Washington to "volunteer."

In Denmark another fifty handicapped refugees—mostly tubercular patients—and their families have been accepted into the country.

In the Republic of the Congo, the peoples of the world through the United Nations and through their Christian missionary activities are pouring millions of dollars and thousands of human lives into rehabilitation and relief measures while conflict still goes on.

In the Congo, also, a world police force in its incipient form is operating under the United Nations to reduce conflict and restore order.

Across the world, as Justice William O. Douglas points out, "The courts of every country are every week enforcing and applying and interpreting a lot of international law in commercial and business relations. The international tribunals have developed a great body of common law, which stand as precedents to which man can appeal."[1]

STUDENTS by the thousands, indeed by the hundreds of thousands, are now traveling to all parts of the world for study in countries other than their own —and returning to their own countries better able than before to understand their neighbors.

Technical assistance programs of all sorts, under national and UN auspices and under private, religious and political guidance, are burgeoning throughout the world. Some of their resources are squandered and misappropriated, but the economic level of many technically underdeveloped areas is lifted.

In our southern states and in South Africa a remarkable experiment in non-violent direct action techniques for the achieving of justice is emphasizing again the lesson of India's independence—there are other ways than war and violence in achieving freedom and maintaining human dignity.

Scholars in Japan, scholars in the U. S. A., scholars in Sweden and scholars in India, to name only a few of the nations where they are found, are now giving major attention to the problems of over-population and the control of population that will eliminate at least one of the causes of war.

Meanwhile, communications media loaded with political propaganda, scholarly hypotheses, current news, journalistic sensationalism, art and near art forms, sermons, advertising, and "do it yourself trade books" are slowly but steadily gnawing away at the provincialism of the world's peoples and slowly but surely creating the foundations of a world ethos.

It is a race. One can only hope as one works.

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[1] *A World Without War,* by Walter Millis. page 60.

—Photo by Fiers

Architect Ruben Gutierrez, right, speaks at cornerstone laying ceremonies for Hope Hospital in Aguascalientes, Mexico. Standing at the left are Miss Eva Marie Johnson, missionary; Dr. Fiers; and José Luis Avila, head doctor at the Disciples of Christ medical institution.

New Hope In Mexico

By A. DALE FIERS*

THE cornerstone of the new Hope Hospital—La Esperanza—may well be looked upon as a symbol of the new hope that characterizes the mood and movement of the historic work of Disciples of Christ in Mexico.

Construction on the new hospital has begun. The cornerstone was laid at a special ceremony held on February 22. Representatives of the churches, community, hospital staff, missionaries and the brotherhood of Disciples of Christ participated. While the ceremony lifted up the importance of this new building, which is in one of the most strategic locations in the state capital of Aguascalientes, it was evident that the building itself is only a part of the new hope that characterizes Disciple work in Mexico.

For instance, there is new hope for the growth of the church. Rural Mexico is a difficult field evangelistically. The area in which Disciples work is conservative and bound by long-established traditions that do not easily change. Consequently, the growth of the church has been slow across the years. Nevertheless, careful studies have revealed that in addition to the already established work, more than five thousand cities, towns and villages in the three-state area for which Disciples of Christ have responsibility have no Protestant work. More than one hundred of these communities are now ready to be entered. Only resources and personnel are needed to begin this expansion.

Evangelistic Program Intensified

Moreover, a challenging new program of Christian witness and outreach has been designed and is being carried on. This holds great promise for the development of established churches and the founding of new congregations. This intensified evangelistic outreach has given a new bond of unity to the work and the workers. It will enable the churches, mission institutions, and the national and missionary leaders to move ahead with singleness of purpose.

There is new hope for more adequate leadership. This applies not only to ministerial but to lay leaders as well. Union Theological Seminary in Mexico City now has one of its finest groups of Disciple ministerial students. While they are only five in number, the group represents a tremendous potential in quality leadership for the days ahead. Their entrance into the ministry will not only make it possible to give leadership to established churches but will enable the church to staff new work in areas of advance.

The enlarging program of providing educational opportunities for children of Protestant families in rural areas through the establishment of housing facilities near schools is a far-sighted program. It is designed to produce capable leaders for tomorrow. The use of existing facilities at Pabellón, Mountain of Light Farm and Los Haro indicates the exciting posibilities in this field.

Lay Leadership Being Strengthened

Then, too, the training for churchmanship now being conducted in local congregations and through institutes which are designed to give more advanced training for laymen, holds bright promise for the strengthening of lay leadership. The conference center which has been built at Mountain of Light Farm provides a central place for such institutes.

There is hope for enlarging service to meet human needs. The new Hope Hospital, of course, highlights this. The significance of this institution, however, cannot be measured merely by the great work done in the present inadequate facilities. It must also be seen in terms of the impact of the hospital's service, the spirit of the staff and the basic philosophy of the mission upon the total community. With little by way of material resources, the hospital has accomplished much. The new building and the nurses' home, which will be erected, will provide facilities for a larger ministry to those in need of physical and medical care, but they will also strengthen the witness of the Protestant enterprise in this needy area of Mexico.

The social center, which is also located in the city

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of Aguascalientes, offers an impressive potential for increased service in the areas of social, cultural and recreational activity. The work of this institution has been carefully surveyed by E. G. Luna, director of Mexican Christian Institute in San Antonio, Texas. Dr. Luna's studies reveal that this center has a far greater contribution to make than has yet been possible with available resources and personnel. There is confident hope that the greatest achievements for this center are ahead.

The Mountain of Light Farm is still finding its way. During the month of February, the tenth anniversary of this project was celebrated. The possibilities of the future, as well as the significant achievements of the past decade, are stimulating and encouraging. The exact formula of the program and service to be rendered must still be developed on the basis of study and experimentation. The farm, however, with its agricultural resources plus the social, educational and recreational facilities it makes available, is an important key to progress in the total work.

School and Library Important

Colegio Inglés, with nearly three hundred students, and the library located in San Luis Potosí are most important in the Mexico work. These serve a fundamental missionary as well as a generally humanitarian purpose.

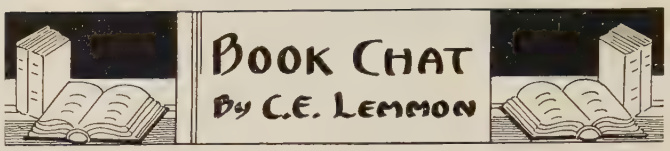
Most important in the hopeful perspective of the future is the continuation of an effective missionary force on the field to supplement the leadership of the churches themselves.

Retirements in the next year will mean the loss of several of the most experienced missionaries—Miss May Wilson, Paul and Ella Kepple, and Howard and Leona Holroyd. It would be difficult to overestimate the importance of the service of these veterans. They have not only maintained the established work but have added to it through their own creative initiative. They have been vital factors in opening up the new doors of opportunity for the future.

Splendid Corps Remains

The loss would be tragic at this time except for the splendid corps of courageous, energetic and resourceful younger missionaries who will join with veterans remaining on the field like Miss Hallie Strange, Miss Florine Cantrell, George and June Smedley, and Miss Ruth Leslie. The younger members of the staff include Byron and Marjorie Spice, Courtney and Lois Swander, Miss Jessie Law, Miss Eva Marie Johnson, Paul and Barbara Stone, John Huegel, Miss Dimple Heather and Miss Leila Callender. This combination of missionaries gives great hope for advance.

It was a moving sight for visitors from America to see the Mexico churches saying farewell to veteran missionaries like Paul and Ella Kepple. Such an experience brings a feeling of deep gratitude for those who have already given themselves to this work. It also brings rejoicing for those who have committed themselves to carry on in this rich and rewarding fellowship of the younger churches of Mexico.



A great deal can be deducted about family life in America by simple observation. The increased pace of living, the working mother, the high cost of suburban living, and the tensions of modern life all have an influence on the family. The contention of Roy W. Fairchild and John Charles Wynn is that we must have the facts and these facts are to be obtained by research. Their extensive research has produced an important work called *Families in the Church, A Protestant Survey,* which explores the effect of these changes in family life. Examinations are made of Protestant attitudes to the church on the part of parents and the services which the Protestant church is making and should make to the homes.

Considerable is said about mixed Protestant-Catholic marriages, but here are the facts as revealed by the research of our authors in the state of Michigan: the divorce rate of Catholic marriages is 4.4 per cent; of Protestant marriages, 6 per cent. Where the father is a Protestant and the mother Catholic, the figure rose to 14.1 per cent; and where the mother is Protestant and the father Catholic, 20.6 per cent were divorced. The divorce rate for non-church people is 17.9 per cent.

GIBSON Winter in *The Suburban Captivity of the Churches* is critical of Protestant strategy in the metropolitan cities. The work is premised upon the fact that an ever larger segment of American population lives in metropolitan cities. The tendency of the Protestant church has been to follow its people into the suburbs. In moving to the suburbs, the church has committed two errors; it has forsaken its sense of mission for the inner city and has become what the author calls an "organization church" centered in activities and programs. There is an obvious truth in both criticisms. The church, like everything else, seems captured by the prevailing culture. What is the church to do? Is it to fail to enter into the suburbs where the people are moving, where they are trading, and where they are educating their children? Is it necessarily wrong for the human impulse for organization and fellowship to be drawn to the church rather than to secular life? If the church fails to capture the attention of the young parent, club woman or business woman, it would be subject to equal criticism. The central metropolitan city is sick, and its sickness is cultural, economic, educational, fiscal and political. Of course, the church shares in that sickness. There are many things to say for the thesis of this book, but there are many things to say for the present-day Protestant church which, though middle class, overly organized, family centered, and community oriented, is still the most vital force we have for sustaining American ideals and the American home.

AS we tour across the country we find signs which say "roadside tables ahead," and as we make our way through the Gospels we find Jesus often at the table of such friends as Levi, Zacchaeus and Mary. Alberta Lunger has taken ten of these evidences of Jesus' accepting the hospitality of others for a series of beautifully written devotional essays on *Roadside Tables.* This

(*Continued on page* 38)

New Plans for Youth

Disciples Develop Improved Design for Camps and Conferences

By BOYD A. HUGHES*

A NEW course of study and design for youth camps and conferences will soon be introduced among the Disciples of Christ. This fact has been highlighted by a series of five regional training conferences for directors of youth camps and conferences this past winter. The new plan will mean a great deal for the program of Christian education of youth in the Christian Churches.

About two generations ago the summer conference program for youth was emerging, but few saw or realized its real promise. The first realizations of the potential of the conference came when some leaders in Christian education saw its possibilities as a leadership training experience for youth. The proposal that this should be the purpose of the summer youth conference gained wide acceptance among the churches.

The course of study which was developed for the conference included strong elements of leadership training in specific skills and functions as well as some personal enrichment. Leadership Training Credit Cards were issued for some courses. The churches were urged and did send the youth who had been selected for positions of leadership in the local church. The study was developed to meet their needs.

As long as the churches sent only their youth leaders, this design served the stated purpose of the conference. A change began to take place about ten years ago when churches began to send youth other than leaders to conference. Because they recognized value in the conference for those who had gone, the churches also desired it for those who had not attended. Thus the churches began to send all of the youth they could recruit to attend. In reality, the purpose of conference was changed by the churches from that of leadership training. It became a part of their own program of Christian education for their youth.

The fact that the design and curriculum of the conference had not changed, though the purpose had, posed some real problems for the summer youth programs. To meet this need, the Curriculum and Program Council of the Christian Churches (Disciples of Christ) appointed a special sub-committee of its youth work committee to do research and experimentation to develop a new design and curriculum for both the Chi Rho camps and CYF conferences.

The special sub-committee on camp and conference began its work nearly six years ago. The committee carefully worked out a program of research, experimentation and testing as it sought to develop the design to meet current needs.

Experimental Conferences Held

The first experimental conferences were held in Indiana, Washington and southern California. Later, conferences were held in West Virginia, Kentucky and Missouri.

Through a process of continuous experimentation and testing, eight principles stood out as basic to the design and course of study for camp and conferences. These principles are as follows:

1. Camp and conference are a part of the program of the local church. The program of camp and conference and that of the local church should be based on the same objectives. Camp and conference, because of the length of time for study, exploration and evaluation, and the opportunity for living together, provide a way to better achieve some phases of the objective.

2. A lot of time spent in a continuous group in which members can deal with one another as persons—combined with a concentrated area of study and activity—provides an experience which results in a steady increase in learning and a unification of program and study.

3. Young people of senior high age, because of their basic personal needs, ought to have experience in both the continuous intimate group and in the total conference group, the latter especially in the areas of worship and recreation. Also they should have opportunity for individual experience of study and worship.

4. Junior highs will need to be involved in more active exploration and less informal study. They will

*Mr. Hughes is a national director of youth work in the department of Christian education of The United Christian Missionary Society.

An intensive program of leadership training is planned for directors and counselors who will work with youth in the new camp and conference curriculum. Already regional training conferences such as this one at Brinkhaven, Ohio, last December have been held for the camp directors.

—Photo by Hughes

also spend the majority of their time in their small living groups.

5. The principle of grouping and grading as set forth in the *Christian Education Manual* is valid for grouping within the conference program.

6. Cooperative goal setting and planning within the format of camp and conference allows for the members of the group to plan for and share in the responsibility of the development of their own goals and needs in personal growth and in the function of leadership.

7. The effective teacher of youth is one who can bring his own knowledge and resources to this experience of cooperative goal setting, planning and study.

8. Informal study and evaluation are key parts of the camp and conference program.

All Will Be Involved

Rather than providing a cafeteria diet of several unrelated courses for short periods, the new design will involve each person in the conference in an experience in the same broad area of study and activity. Everything which happens in the conference—such as worship, vespers, recreation—will be part of the central aim of the conference.

In order to gain the greatest involvement and meet the needs of each individual youth in his growth toward Christian maturity, the small group is the primary group of the camp or conference.

Because senior high youth have greater needs for large group involvement than do the junior highs, the conference design makes allowance for many activities of both the whole conference and small groups.

The materials to support and undergird this curriculum are now being developed. Writers are at work on the first course area for both the Chi Rho camp and the CYF conference, as well as manuals for counselors and administrators. James L. Ballinger, national director of camping and conferences of The United Christian Missionary Society, and Ray L. Henthorne, executive director of the youth editorial section of the Christian Board of Publication, are responsible for the direction and supervision of this project. Following the usual process of review and testing, it is expected that the first materials will be ready for use in the summer of 1963.

Promises Growth for Youth

As a part of the program of Christian education of youth of the local church, the new camp and conference design holds out great promise for the Christian growth of youth. In seeking to meet the needs of all the youth, rather than the few in leadership, the conference will serve the church's educational program much more adequately. As the camp and conference develop more mature Christian persons, the church will also find a greater reservoir of persons from which leadership may be drawn for many functions.

The program also holds promise for our adults who serve on the camp and conference staff. They will be involved in the same experience as the youth. They, too, will grow. This will demand adults who are secure enough in their own person and faith that they can admit that they do not have all of the answers—that they do not know and are searching, too.

Your Church—

Make the Mos

By MAR

God be with you till we meet again.
By His counsels guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.

WITH the singing of these four lines the church of which I am a member closes its worship service each Sunday the year around. By June, members' summer plans are made—broad in extent and rich in variation. The hymn becomes a prayer that everyone will travel safely and return securely to the fold in the fall. But this does not mean that our church plant shuts down! Your church makes the most of summer, too, doesn't it?

The three-month period of warm, open weather with people relaxing from a winter of assorted club, school and business activities offers your church opportunities of many sorts. Most vacation periods are only for two or three weeks. Just a small segment of the membership is gone all summer. We are wrong, therefore, in assuming that a church necessarily marks time in the summer!

Time for Evangelism

The evangelism department can make summer a heyday. More personal attention can be given every visitor. Calls are easier to make. Informality opens friendlier doors in the summertime. Sunday noon punch-and-cookie fellowships following the service will attract strangers as well as offer openings for members to introduce visiting relatives and friends. Then, say to visitors, "We didn't plan any big Sunday dinner today. Would you be our guests at our favorite drive-in?" It's fun, easy and reasonable!

I know a good church member who on vacation stopped at the worship hour at a certain church in the West. She and her family waited a few moments in the lobby. No one spoke to them. Seeing no one greet a forlorn-looking man and woman, she introduced herself and commented that she was only passing through. The man exclaimed, "Oh! Well, we just moved here and came today to see if this is the church we should join." Was that church guilty of summer weariness? Are you quick to see visitors?

As with many other congregations, it may be that visitors to your church come from many states. But each should be considered a potential member, or the *friend* of a potential member. This is often true in specific cases. These visitors returning to their home churches inevitably report on the degree of our cordiali-

*Mrs. William B. Lockhart is a member of First Christian Church, Minneapolis, Minnesota, where Forrest L. Richeson ministers.

of the Summer

OCKHART*

ty. Letters may go to the visitors' pastor. In this America that is constantly on the move, the latent membership-exchange is enormous. Summarize the states and cities represented in your total summer congregation for a fall issue of your paper.

In the area of membership development, learn from your members their vacation plans and report on these in the church paper. If you are using attendance cards in the pews, ask members to jot down constructive observations from visiting other churches. Encourage visitation of other denominations and churches of other races while away.

A minister we know in northern Minnesota, at the opening of the fishing season, preaches a sermon based on that sport. He then prints the sermon in billfold size and gives it to every visitor who signs the guest book during the summer. Returnees to that fishing mecca now are attracted to this church because of the tradition.

Values in Other Areas

Other areas would realize the value of their distinctiveness also. Many mountainous regions have indescribably beautiful summer sunrises. Why restrict their glorious use only to Easter morning? What a thrill for the older people in your own congregations and for visitors to attend summer sunrise services! In 1961 many churches of Disciples of Christ closely tied in with the Civil War will have visitors. Magazines are filled with highway routes and stories of centennial plans. Perhaps local ministers' sermons regarding that great tragedy can challenge individuals to support the continuing, contemporary task of reconciliation.

Watch for foreign visitors, too, in your congregations. Last summer two million persons from Europe visited America. The majority can speak English so they may be mistaken for Americans! May these visitors' reports to their home churches be the reverse of their Hollywood film impressions.

Now, cast a critical eye at your physical plant, inside and out. Landscaping, perfecting the lawn, hedge trimming, furnace repairing, painting, plastering, window and wall washing provide some down-to-earth fellowship for men and women members. Ours is a large, new functional church, which reached its five-year mark last summer, needing considerable attention. A group of men, who "share the care" and who contribute an average of eighteen man hours every other Saturday the year around in window washing and miscellaneous cleaning, volunteered to do some "extra-churchicular" improving.

To *personalize* can be the summer emphasis of the ministers, church school teachers, and the functional department heads. Do pastors make the road to the parsonage a very welcome road? Youth ministers should divide youth groups and provide more personal spiritual experiences by going on various retreats with small numbers. Our youth minister last summer, by this method, produced bonds of real fellowship as a result of several week-end trips to lakes and islands in northern Minnesota.

In the church school, jumble up the curriculum plans. Let the classes mix and mesh in ways they choose. Visit classes of like age in other churches, of other denominations, and of other races. Take bag lunch picnics and bird hikes. Encourage boating parties. With all the thousands of boats being sold, several must be among your local families. Take the older members for drives. Take them to call on others their own age.

Older Adults Once Were Young

The older generation in your church was once the "young" generation. Now that they are semi-homebound, do they ever get to see their former church contemporaries? Summer is an ideal time to organize opportunities for intermingling of these senior servants. Many of them also are still living in their own homes and have problems of lawn upkeep and shrub care. Might these yards make very appealing projects for the youth of your church?

Encourage healthful pursuits that will build up all members physically. Baseball, golf and fishing together provide invaluable companionship with that tantalizing competitive spirit.

Just as summer is nature's time of creativity, it can also be such for the church. *All* members of the departmental committees may not be in town, but leisurely planning meetings can be held. The past year's accomplishments may be evaluated with specific recommendations of changes to initiate in the fall. A critical study of the winter's church attendance with its peaks and valleys may throw light on new emphasis for the coming year. The church librarian should begin in March to emphasize summer reading. Award prizes on Fall Rally Day to those who read the most books during the summer. Incidentally, should we re-name Rally Day? It *implies* a summer slump! Have any rural churches ever attempted a Children's Fall Fair with exhibits of their summer gardens and handiwork? This would be a wonderful rallying for the church school!

Tensions May Mount by June

Has the hypertension of the winter schedule almost conquered you by June? Do various church problems look insurmountable? A certain preacher returning from his vacation found his desk filled with his old notations to "do-something-about-this" and "see-so-and-so-about-that." Rest reconstituted his sense of the important. All went in the wastebasket.

Summertime, therefore, for laymen and ministers can be gay. Sweep out your cobwebs, erase your irritants, and part with paltry prejudices. Rest, relax, and enjoy God's time of creation and reaping. Then, show your appreciation by making your church one of those that "neither slumbers nor sleeps." Summer can be a time of construction and reconstruction!

Commun
Gospel t

By C. A.

A PRESSING problem among the American churches is expressed in the biblical question, "How can they hear without a preacher?" With all the blessings and resources available in America, there is still need for more church leaders—leaders who are better trained, well equipped and deeply motivated.

The problem grows by multiplication in the mission areas around the world. The Christian mission strives to bring the message and meaning of the Christian gospel to millions in many lands. Yet the missionary personnel are minutely small in number as compared with the task. And the national Christian leadership in many of the younger churches, courageous as it may be, is still calling for help to spread the gospel.

Mass communications can and does help to compensate for the difference between the many needs and the comparatively few workers. By radio the voices of a few can reach millions with music and message. With a good film, lives can be touched and influenced. With pictures, maps, charts, recordings and other tools, the church worker can be fortified for more effective witness and teaching. And the cultivation of these tools for the mission fields is the specific work of RAVEMCCO.

Popular Name for Commission

RAVEMCCO is the popular name for the Radio, Visual Education and Mass Communication Commission of the division of foreign missions of the National Council of Churches. With headquarters on the eighth floor of the Interchurch Center in New York City, and a working staff of seven, it renders full-time service in thirty-three countries of the world through some 140 national Christians and a dozen missionaries.

Christian broadcasting, sponsored through RAVEMCCO, now reaches nine countries regularly; and occasional broadcasting reaches another seven countries. In these sixteen countries are more than eighteen million receiving sets, and more than seven million are in areas that can receive the Christian broadcasts. The listening audience is "guesstimated" at approximately thirty million persons. Daily broadcasts are beamed to Burma, Ceylon, Japan, Lebanon, Brazil, the Philippines, and Korea, and broadcasts reach Malaya during each week. Occasional broadcasts are made for Peru, Kenya, Cameroun, Indonesia, West Pakistan, East Pakistan, and Thailand.

Two radio stations are operated by RAVEMCCO and the church councils in the Philippines and Korea. Station DYCR is located near Dumaguete in the southern Philippines. It has just installed a new 5,000-watt transmitter. With this added power, and a new franchise which permits greater development, DYCR expects to serve beyond its former seventy-seven hours a week and to extend its network for broadcasts in other areas.

Variety in Programming

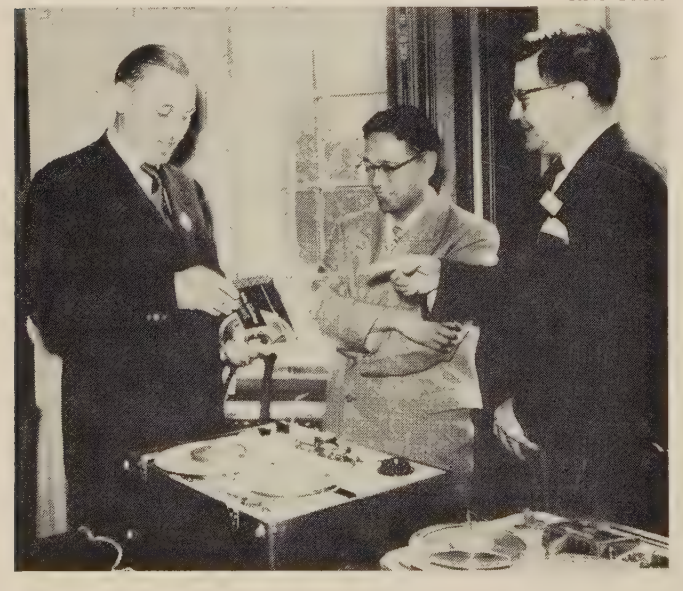
DYCR includes a variety of interests within its programming. About twenty-three per cent is specifically "religious," and the rest of the programs present a Christian viewpoint through news, public service education, music, and a special children's program. Its staff includes fifteen part-time Filipino personnel and three full-time and two part-time fraternal workers (missionaries).

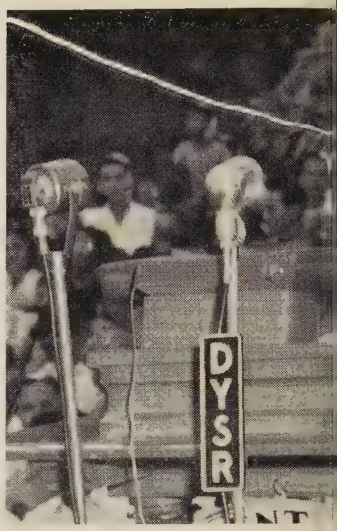
In support of its broadcast program, the staff of DYCR sponsors radio training schools, where Christian programming and techniques of "follow-up" are taught, to assure the greatest possible value from the broadcasts. They are experimenting with "in-school" broadcasting. Their community development program includes the lending and placement of radio receivers that are pretuned to DYCR only. This plan has been so successful in reaching people that Silliman University, one of the sponsors of the station, anticipates employing a full-time worker as supervisor for this program, which is called the "assistant pastor" program of receiver placement.

The New York Times reports that one such receiver was stolen and later sold. "When police caught up with the radio some months later," the story said, "they found that the purchaser of the radio, his family, and many of his neighbors had been converted."

*Mr. Weesner is executive secretary of the department of audio-visual services of The United Christian Missionary Society.

Three leaders examine a tape recorder at the recent World Conference on Christian Broadcasting in Germany. —RNS Photo





President Ruiz of Silliman U tive Philippine Protestant st

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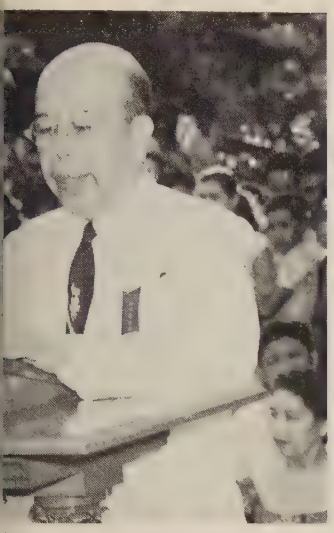


ty makes use of the coopera-
now DYCR, for a message.

ating the Millions

ESNER*

Radio Station HLKY, at Seoul, Korea, conducts a similar program for Korea and the areas around it. It broadcasts 104 hours a week. Through diversified language broadcasts, it has a listening audience of approximately one million.

The broadcasts from this station know no barriers of boundaries or curtains. Christian music transcends the language barrier, and the witness of a national Christian in the familiar mother tongue is received with greater authority in areas where the "foreign" voice is often discredited.

Station for Africa

Ravemcco is now working with the Lutheran World Federation and Christians of the area in establishing a new Christian radio station in Africa. The station will be built in Ethiopia and will have a medium wave transmitter for broadcasting to Ethiopia and a short wave transmitter to beam programs to the Middle East, Eastern Africa, and as far out as the Union of South Africa. Programs are planned in Arahamic, French, Swahili, Malagasy, Zulu, Afrikaans and English.

Even as physical plans are developed for equipment and programming, an intensive survey is in progress to develop the greatest possible effectiveness for this Christian voice, which is being heralded and welcomed by individual Christians and church councils of the area to be served.

Audio-visuals constitute another effective thrust in the Ravemcco program. It helps to plan and train for the production or adaptation and use of such materials on the world mission fields as "tools in hand" to enrich and fortify the evangelistic, educational and inspirational programs of all Christian workers, both national and fraternal. Its training program includes scholarships in colleges, workshops for talented national Christian leaders, and counseling with many more through technical assistance in the selection and purchase of audio-visual material and equipment. Also included is the publishing of a bi-monthly publication, *Sight-Sound,* a bulletin which includes articles for the direction and sharing of communication problems, opportunities and techniques.

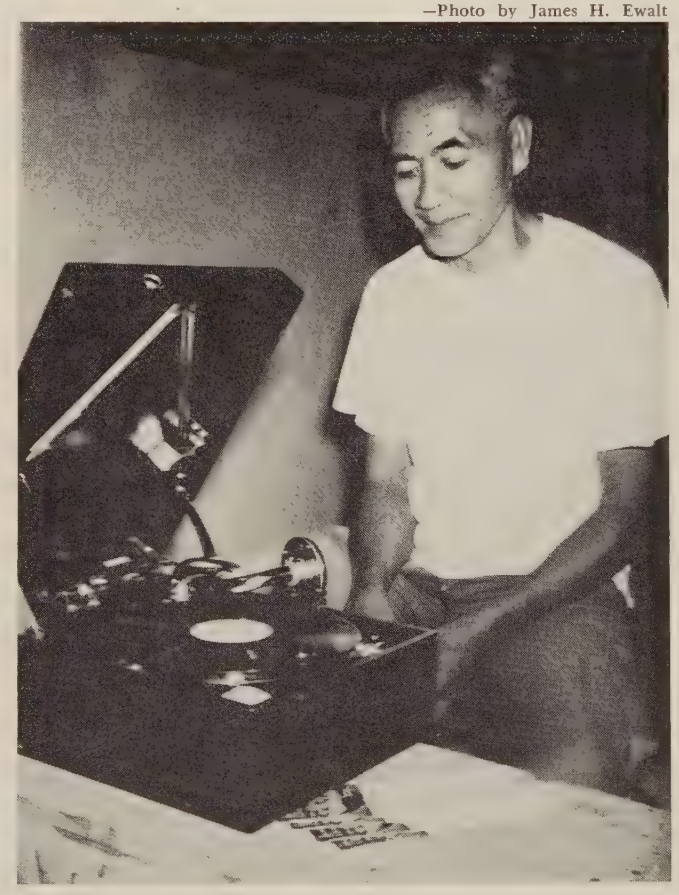
Ravemcco is able to obtain U.S. religious films by a special franchise for use overseas. It operates World Horizons, Inc., which serves as a purchasing "arm" for securing equipment at substantial savings for overseas use.

Audió-Visuals Aid Mission Advance

John Sams, missionary in Thailand with The United Christian Missionary Society, gives major credit for the initial and rapid evangelism of a community—which developed into the Sam Yek church and station—to the intensive and effective use of audio-visuals in the early cultivation of that unchurched area of Thailand. The materials he used, in the native language, were made possible by the programs of Ravemcco and Avaco of Japan, and by audio-visual concerns of the East Asia Christian Conference.

So that more may hear, Ravemcco is dedicated to the mass communication of the gospel of Jesus Christ. Its policies are determined by the fourteen Protestant bodies in the United States and Canada, of which Disciples of Christ are one, who constitute its board and support its program. It works with and through the missionaries, the national Christian leaders, and councils of churches wherever it serves. It initiates a responsible radio and audio-visual program wherever there is opportunity for the impact of the mass media to be realized by the church.

A Filipino stops at the mission house in Vigan to listen to a recording of a sermon in his native Ilocano dialect. Audio-visuals of various kinds aid the missionary cause.
—Photo by James H. Ewalt



Together" with Media of Mass
namic Program of RAVEMCCO,
Million in Sixteen Countries

Miracle in Thailand

Correspondence from World Call's Associate Editor, Samuel F. Pugh

THERE may have been no pain in their gnarled fingers but there was sympathetic pain in my straight ones. And the suffering in me went from head to toe, only to be followed by an overwhelming sense of joy and gratitude.

The day was March 3, 1961, and the place was McKean Leprosy Hospital, Chiengmai, Thailand. The man interpreting the work to me was the director, Dr. Chinda Singhanet. The day was today, and before I sleep I must write.

Never before had I seen a leper. Today I saw what Christian workers are doing for 700 of them—no, more than *3,000*—for under this man's direction, twenty-three leprosy villages have been established to bring new hope and new life to outcast and discouraged people of Thailand.

One out of every 100 people of Thailand has been stricken with this disease that for years has set men apart from family and from society. Even in the days of Jesus, alert travelers called out the warning, "Unclean! Unclean!"

Having heard that 95 per cent of the students and faculty in the schools of the Church of Christ in Thailand were Buddhist, I was prepared for any figure when I asked Dr. Chinda what per cent of the persons in the leprosarium and the twenty-three villages were Christian. To my surprise (for I was *not* prepared for "any figure") he replied, "About 90 per cent."

WHEN I asked how he accounted for such a high percentage, he replied somewhat as follows: "These people have been outcasts for many years. They have been rejected everywhere, often by their own families. They could not work or participate in any of the activities of society. Their religion said that they had brought it upon themselves either in this life or in a previous one—and whatever the cause it must have been a major one to bring such consequences. Then they discovered—or were discovered by—Christians. At once there was concern and love and treatment. No longer were they ostracized. Once again life began to be worth living. Why *shouldn't* they become Christians if such treatment were an indication of what Christians believed?"

In the course of the morning, Dr. Chinda showed me person after person who was being treated for leprosy or whose case had been arrested—sometimes completely cured. There was a twenty-year-old boy who four years ago was found abandoned and left to die by the roadside. Today he has neither fingers nor toes, nor does he have a disease spreading through his body. He is well and strong except for the scars of leprosy.

There were young women dipping their claw-like hands in warm paraffin time after time until the skin-tight wax glove that formed did its work of therapy. Old women with bodies disfigured but with new life smiled at the doctor as he stopped to speak a word of encouragement to each one.

Because those who did not find the camp soon enough still give mute evidence that they have been victims of leprosy, they cannot go again to the gatherings of people anywhere. Even cured they would not be accepted, so a place is gladly made for them to continue in the colony.

FROM the beginning, every person who is physically able is assigned a job and works at it four hours a day. Therefore the streets are swept, the leaves discarded, the buildings repaired and the island—164 acres—is guarded constantly.

All but six of the 700 persons are now or have been among the "sick." They take pride in improving the strain of hogs, keeping a modern hatchery, and raising ducks and silkworms. Yes, *silkworms*. Dr. Chinda pointed out the grove of mulberry shrubs and then showed me the silkworm's progression through its life cycle. I watched as one woman with wonderful agility in her disease-warped fingers caught the strands of silk in a forked stick and from a bowl of boiling water transformed a few hundred cocoons into a skein of silk. And who hasn't heard of the exquisite beauty of articles made of Thai silk? These are the hands—the gnarled, broken, skilful hands—that make some lady's souvenir gift a reality.

The colony is a community in the true sense of the word. Some of the college students were having trouble understanding the meaning of the word *salvation*. It is not easy for those coming from a Buddhist background to understand the meaning of redemption—but for the person who has been saved from isolation and shame and disease, the concept is easily understood. *They* have experienced *redemption,* for they know that here living among them are people who daily are giving themselves with no other motive than Christian love.

A Buddhist friend of Dr. Chinda said to him one day, "You must be well paid to give up your practice to work in the leper colony." "No," said Dr. Chinda, "my income is less than when I was in private practice."

"Then you must be working for merits," said the friend. "No, our religion does not believe in accumulating merits for good deeds," Dr. Chinda replied.

THEN it must be for fame. "No—only a few people know about our work here," was the frustrating answer.

"Then you must be a fool! Nobody but a fool would work as you work without expecting fortune, or merits or fame."

But the people within the gates and in twenty-three villages in northern Thailand know that Dr. Chinda and John Mian who, himself, carries a tremendous share of the load, and Mrs. Spence-Williams, a registered nurse working without salary, are *not* fools. What is it the New Testament says about being fools for the sake of Christ?

The Churches of Christ in Thailand are proud to include the McKean Leprosy Hospital as a vital part of their work of ministering to the whole person even as Jesus did in similar circumstances a long time ago. We read about the compassion of Jesus. We commend his work of healing and teaching, then suddenly realize that the need still exists and that before us are people without hands and feet, with faces deformed and hope rapidly ebbing.

IF only the reader could see what I have seen today, feel the anguish, and know the need. If he could hear the words as I have heard them over Thailand and India and wherever Christian people are at work: "What we need is leadership—doctors, nurses, technicians—and scores of our own national Christians trained for the task."

Thailand is receptive—more than most countries—to the establishment of schools, hospitals, and even churches. It takes training as well as dedication, and patience as well as high resolve, but the call of Christ carries its own ways of achievement and its own subtle rewards.

The American Leprosy Mission, businessmen of Bangkok, personal donors and business groups are helping to support what seems to be an outstanding illustration of the love of God and the service of man in the name of Jesus Christ. Perhaps this is one of our best illustrations, too, of that fascinating Christian word, *redemption.*

Marks of a True Church

A Campus Minister Lists Several Tests for the Christian to Use in Looking at the Institution

By H. RICHARD RASMUSSON*

JOHN Calvin wrote in his *Institutes* that "wherever we find the Word of God purely preached and heard, and the sacraments administered according to the institution of Christ, there, it is not to be doubted, is a church of God."

In a similar view Martin Luther wrote: "The external marks, whereby one can perceive where this church (the true church) is on earth are baptism, the sacraments and the gospel." Regarding the gospel he said: "Wherever . . . you hear or see this word preached, believed, expressed, and acted on, there do not doubt that there must be a true *ecclesia Sancta Catholica,* a *Christian* holy people. . . ."

Surely the true church is a believing people, a people who have made confession of Jesus as Lord and who are fed by worship and sacrament.

The English word "church"—like the Scottish word "kirk" and the German *"kirche"*—is derived from the Greek *kuriake,* meaning "belonging to the Lord." The church is the body of Christ and the members of the true church are parts of the body. We are God's people; we belong to God revealed in Christ.

But now let us explore some other marks of the true church.

I.

First, a true church will always be an evangelistic church.

This does not mean a church with continual revival meetings. This can mean passing the buck—let the professional revivalist do the task of winning men to Christ.

Rather it means all the members will be reaching out in witness and in the service of love. D. T. Niles said at Evanston: "Anyone calling himself a Christian who has no unbeliever for a friend is not truly a Christian for the zeal of evangelism is lacking in him."

Christ alone is the Saviour of the world but Christ alone cannot save the world.

II.

Another mark of the true church is that every member is a disciple.

A disciple-*discipulus*—means being a pupil and a learner. So Henry Ward Beecher called the church, "God's schoolhouse." But how many church members grow little in their understanding of the faith. They join in rituals and in reciting creeds, but with little comprehension. It is confusion of faith not confession of faith.

A true church will enroll its members in study classes: classes in prayer, in worship, in the Bible, and in the history of the church. It will be, in truth, a real "schoolhouse" and its members disciples and learners.

III.

A third mark of a true church is rigorous thinking.

When we read in *I Peter*: "Gird up your minds," we should recall that the *Interpreter's Bible* says this means "go in for some hard thought."

Every Christian should be able to give a reason for the faith that is in him, according to *Hebrews.* Jesus said we are to love God, not alone with all our hearts, but also with all our heads.

Theology is a discipline for every church member, not for the preacher only. The church should be a community of hard, logical, rigorous, intelligent thinkers.

Scholarship belongs not to science alone; it belongs also to the Christian faith. There is a "logic of faith." Let us proclaim it. Let all Christians know it and boldly proclaim this logic. Let us out-think our adversaries.

E. Stanley Jones says: "Christianity is like a kiss. Don't analyze it—enjoy it." I plead, however, for thought. Christianity is joy but also intelligence. We must know why we believe what we believe.

IV.

A fourth mark of a true church is joy.

As Christians we are the children of redemption. God in Christ has come to reconcile us with God. Our sins are forgiven. So we are full of peace and joy. But are we?

Jesus said to the Pharisees: "When you fast, do not look dismal." He could have said: "When you worship, when you witness, when you pray—do not look dismal." Torrey says: "Do not put on a sad face." But how many Christians often do!

And to be joyous is as much a commandment for the Christian as "love ye one another."

V.

A fifth mark of the true church is love.

By this we mean both love for those in the church (no church squabbles) and love for those outside the church (no smug self-righteousness).

E. Stanley Jones reminds us that the church in Ephesus was a "fallen" church because it lacked the most important thing—love. And he says that by the standards of love three-fourths of all the churches in Christendom are "fallen"—"correct in doctrines, beautiful in ritual, rich in culture, eloquent in preaching, but with a dimmed love." How is your church?

It has been said that Augustine was won to Christ, not by the theological arguments, but by the genuineness of his friend Ambrose. Of his influence Augustine wrote later: "I began to love him, not at first as a teacher of the truth, which I despaired of finding in Thy church, but as a fellow creature who was kind to me."

VI.

Sixth, the true church will create in all its members a sense of full-time Christian service.

The church must rescue this phrase from its narrow association with the preaching ministry or being a missionary. Full-time Christian service is the service of doctors, lawyers, insurance salesmen, housewives, parents, scientists, teachers, farmers, builders of houses with wood or stone or steel, and the service of others.

The Evanston Assembly of the World Council of Churches defined laymen as "Christian people who are not in full-time employment in the service of the church." This leaves something to be desired. Are not dedicated Christian laymen in full-time Christian service as doctors, lawyers, farmers, teachers? God help the world if this be not so.

The Kingdom of God will not be advanced by preaching only, but by preaching that puts the gospel into hands and hearts and minds that carry it into store and factory and school and into all the many different walks of everyday life.

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*Dr. Rasmusson is the minister of the University Presbyterian Church (all-student) of West Lafayette, Indiana.

Classroom and Campus

edited by H. L. Smith

Fine Arts Center for Atlantic Christian College

AUTHORIZATION has been given by the board of trustees of Atlantic Christian College, Wilson, N. C., for architectural drawings to be made for the construction of a three-stage Fine Arts Center on the campus. The first stage of the Center will be a music department; the second, an art department; and the third stage an auditorium with a capacity seating of about 1,200.

It is hoped that construction of the $150,000 music department section of the Center will get under way in 1962. The proposed Center will be located directly across the street from the classroom building.

Bethany College Names Assistant to the President

Frank K. Dunn, minister of the First Christian Church, Jacksonville, Fla., has been named assistant to the president of Bethany (W. Va.) College. Mr. Dunn begins his duties on Sept. 1, following a preaching mission in Glasgow, Scotland.

Mr. Dunn comes to his position from a long and wide experience in organizational life and pastorates of Disciples of Christ, as well as many years of government and civic administrative posts. During his 13 years in the Jacksonville church he served on the state board of Florida churches, was a president of the convention, was a member of the board of the home for the aged, and various other state and city activities.

Miss Jean Thompson, a ministerial student at Bethany, has been named the "outstanding Junior woman" at the college. Miss Thompson was paid tribute at the annual Honors' Day observance on March 14. The award is based on scholarship, leadership, character and conduct.

Robert L. Lemon, college counselor on religion and minister of the Bethany church, has received a Campus Christian Workers Grant from the Danforth Foundation of St. Louis, Mo.

The grant is for additional graduate study in a major seminary for a year beginning in September. Mr. Lemon will be on leave of absence from his work at the college and the church.

Founders' Day Observed At Chapman College

At the recent Founders' Day observance at Chapman College, Orange, Calif., where more than 300 persons were present, Paul H. Davis of Los Angeles, college consultant for the *Reader's Digest,* was chief speaker.

Master of ceremonies was Al Jones, real-estate editor of the Los Angeles *Times,* who was recently named Chapman College alumnus of the year.

Honorary degrees were presented to Dr. Davis and also to George Tolman, minister of the First Christian Church, Orange, and to I. Lynd Esch, a Chapman alumnus and president of Indiana Central College, Indianapolis, Ind.

Leo M. Thomas, dean of Nebraska State Teachers' College, will become director of the evening college and summer session on July 1. He replaces Paul Demaree, who retires in June after giving significant leadership to the department. More than 500 are currently enrolled in the evening division, and a similar number are enrolled each year in the summer session.

The College of the Bible Holds Church Music Workshop

Plans are being completed for two significant summer events on campus of The College of the Bible, Lexington, Ky.

On June 7-9 there will be a Church Music Workshop, the second to be held at the seminary. Arthur N. Wake, professor of church music, and J. Cy Rowell, director of leadership education for the Christian Churches of Kentucky, are in charge of program and arrangements. Mr. Wake and Mrs. Vivian Sharp Morsch, noted Christian education worker, author and musician, will direct the workshop sessions.

Lewis S. C. Smythe, professor of Christian Community, announces the third Interracial Consultation scheduled for July 17-21. Negro and white ministers and laymen will meet for discussion and suggestions for action concerning the church and the race issue.

Lectureship Established at Cotner School of Religion

ANNOUNCEMENT has been made of the establishment of a lectureship at Cotner School of Religion, Lincoln, Nebr., through a gift of Mrs. Maude T. Burt, Holdrege, Nebr.

The endowment fund will care for the Burt Lectureship which will be presented each year in January for Nebraska's Disciple ministers. Evening sessions will be opened to all church members. Outstanding leaders will be chosen to present the series of lectures.

Mrs. Burt is active in all phases of church life in Nebraska and is a member of the planning board of the International Christian University of Tokyo, Japan. Albert Burt, her husband, was a member of the Cotner board of trustees before his death some years ago.

Culver-Stockton Will Erect Men's Residence Hall

Financial plans have been arranged by Culver-Stockton College, Canton, Mo., for the construction of a new $425,000 men's residence hall to house 100 persons. It is hoped that work can begin soon and that the building will be ready for occupancy by the fall of 1962.

The new building will be located on the southeast corner of the campus facing east and overlooking the Mississippi River. It will be situated on property recently presented to the college by Mr. and Mrs. Sherman D. Clough.

The erection of this building will give the college the necessary basic housing facilities for a student body of 650, and is the first major project in the eleven-year, five million dollar development program.

M. D. Bryant Goes to Drake University

Marcus D. Bryant, pastor of First Christian Church, Waukegan, Ill., for the past three years, has been appointed as assistant professor of Applied Christianity at Drake's Divinity School, Des Moines, Iowa.

A graduate of Lynchburg College, Dr. Bryant received his M.A. from Columbia, his B.D. from The College of the Bible, and his Ph.D. degree from the University of Nebraska. He has experience both as a pastor and a director of Christian education. Mrs. Bryant is the daughter of Dwight Stevenson, professor of homiletics at The College of the Bible.

Dr. Bryant will succeed Lester Rampley at the seminary, who is joining the faculty of The College of the Bible, Lexington, as professor of Christian Education.

Jackson Science Lectures At Eureka College

Among the springtime highlights on the Eureka (Ill.) College campus were the annual Honors' Day Program, with Milburn T. Akers, editor of the Chicago *Sun Times,* as speaker; the annual William Thomas Jackson Science Lecture, with E. N. Parker as speaker; the lecture of Bergen Evans, teacher, author, and TV and Radio personality, and the program of the poet Joel Oppenheimer.

The Jackson Lecture is always the occasion for a dinner earlier in the evening attended by visiting scientists from several points, including Chicago, Champaign and Peoria. From Peoria there always comes a delegation from the Academy of Sciences.

The campus is still feeling the impact of Religious Emphasis Week—its earliest springtime major event, when Barton Hunter and William Hall challenged many of the comfortable assumptions of a college community.

Hiram College Receives Bequest

Hiram (Ohio) College is the recipient of a $400,000 bequest from the Florence A. Hamilton estate of Cleveland, the bequest to bear the name of the donor. Miss Hamilton, descendant of a prominent Cleveland family, died last year. The fund is to be invested and the income used for the college as the board of trustees shall determine. Approximately one half of the bequest has been received, and the remainder will come to the college within a few weeks.

Harold L. Sawyer, former associate

minister of Central Christian Church, Warren, Ohio, became chaplain and instructor in religion at Hiram in early April. He succeeds John Thompson, who has become a member of the faculty of the graduate seminary of Drake University.

A scholarship fund has been created by Mrs. William W. Bennett of Columbus in memory of her late husband, a 1917 graduate of Hiram, who served on its board of trustees from 1948 to 1951. Mrs. Bennett has been an honorary member of the board since 1952. The scholarship will provide aid of $500 a year for a deserving student of serious purpose and financial need.

Capital Fund Campaign For Jarvis College

The board of trustees of Jarvis Christian College, Hawkins, Tex., recently announced that a capital fund drive to raise $1,500,000 will begin soon. This is a part of a three million dollar project to rebuild the entire college campus.

This multi-million dollar program includes the building of dormitories for men and women. The plans were completed on April 15 and construction is expected to be under way by the middle of May.

Another Scholarship at Lynchburg College

A scholarship fund was established recently at Lynchburg (Va.) College by Judge Deane Hundley, Dunnsville, Va., in memory of his parents, John Tribble Thomas Hundley and Sarah Elizabeth Garnett Hundley, and the Misses Carolina, Mary and Margaret Young of Dunnsville. The fund will be known as the Hundley-Young Scholarship Fund and will be used to assist qualified students in pursuing higher education at Lynchburg. First consideration is to be given to students residing in Essex County, Virginia.

The Hundley family has long been active in work of Christian Churches of Virginia and Lynchburg College. Judge Hundley's brother, J. T. T. Hundley, served as president from 1915 to 1936, and his children, Dr. Deanne Hundley, Jr., of Wallace, N. C., and Mrs. Joseph J. Magill, Oklandon, Ind., are graduates of the college.

Miss Blanche Latham, registrar at Lynchburg for the past fifteen years, left Feb. 1 for American University of Cairo, Egypt, where she will serve for eighteen months as registrar. Miss Latham was granted a leave of absence and will return to the campus in the summer of 1962. Mrs. W. W. Ferguson, wife of Dr. Ferguson, professor of history, has been appointed acting registrar in Miss Latham's absence.

Alistair Cooke Lectures At Phillips University

Alistair Cooke, famed television emcee and radio broadcaster, delivered a lecture on April 18 on "The Pleasure and Pains of Anglo-American Understanding" at Phillips University, Enid, Okla. The lecture opened the three-day World Affairs Institute, which is sponsored annually by the Phillips' Social Science Department.

Another significant campus event was the delivery of lectures by Herbert H. Farmer, scholar, teacher and author in the fields of Christian doctrine and the philosophy of religion. London-born, Dr. Farmer received his education at Cambridge and holds an honorary degree from Glasgow University. His eight books demonstrate interest in the ecumenical movement, the Student Christian Movement, the World Council of Churches and the work of the Christian preacher.

Bethany College Welcomes Foreign Students

—Photo by Richard Cloues

President and Mrs. Perry E. Gresham and Dr. and Mrs. Earl D. McKenzie with foreign students attending Bethany (W. Va.) College. Seated from left are Mrs. McKenzie, Dr. Gresham, Mrs. Gresham and Georgia Papamikrouli of Kalamata, Greece. Standing, Demetrios Sophides of Macedonia, Greece; Richard Moffat of Windsor, Ontario; Dr. McKenzie, head of the Modern Languages Department; Dianne Stainton of Nova Scotia; Neil Topliffe, Windsor, Ontario; Milice de Gama Prezidio of Rio de Janeiro, Brazil; Marlies Weber, Zurich; Masoud Asadi, Sari, Iran.

Charter Day Brings "Exes" to Texas Christian University

Annual Charter Day was observed on April 11 at Texas Christian University, Fort Worth, Tex., when many "exes" from across the nation gathered together to "remember when." The date commemorates the day in 1874 when the first charter from the State of Texas became effective, although classes had begun the previous fall at the old campus in Thorp Springs.

A special radio program, "Salute to Charter Day," was broadcast nationwide from 10:30 to midnight on April 10 to kick off the celebration. Visiting alumni and families participated in meals, special entertainment, tours of the campus, and many other campus features.

Pianist Van Cliburn appeared in a concert at Fort Worth's Will Rogers Auditorium on March 27. It was a benefit performance to raise funds for the Van Cliburn International Piano Competition to be held at Texas Christian in September, 1962. At that time a $10,000 prize will be presented to the winner.

In an effort to assure that all graduates will have some knowledge of art, music and the theatre, TCU will require three semester hours in these Fine Arts areas for a bachelor's degree beginning in the fall. Other basic requirements will remain the same.

Transylvania College Seniors Receive Fellowship

Three graduating seniors of Transylvania College, Lexington, Ky., have been awarded fellowships by the Woodrow Wilson National Foundation for their first year of graduate study. The students are Marilyn Estridge, Beverly, Ky.; Mike Butterworth, Lexington; and Douglas Cardwell, Indianapolis, Ind. All plan to pursue college teaching careers.

Miss Estridge plans to do graduate work at the University of Michigan, specializing in the field of Chaucerian Literature. Mr. Butterworth will use his fellowship for study at Yale Divinity School where he will earn his B.D. degree, and later the Ph.D.; and Mr. Cardwell also enters Yale for further study of the French language and literature.

The fellowship provides full tuition plus $1,500 for living expenses for the students at the college of their choice. It also gives $500 to the college at which the graduate work is done.

The Foundation awarded 1,333 fellowships this year to students from 381 colleges and universities. The winners were chosen from 10,453 student nominees across the country.

Vanderbilt Divinity School Calls Two as Lecturers

Wayne Bell, minister of the Vine Street Christian Church, and Frank Drowota, minister of the Woodmont Christian Church, both of Nashville, have been appointed lecturers in Disciples of Christ Polity on the staff of the Vanderbilt Divinity School, beginning with the fall semester that opens in September.

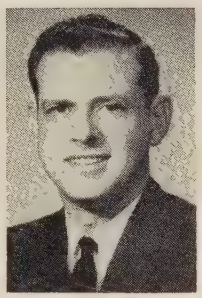
Dr. Bell is a graduate of Transylvania College and has his B.D. degree from The College of the Bible, Lexington, Ky. He was awarded a Doctor of Divinity degree by Transylvania College.

Dr. Drowota is a graduate of Johnson Bible College, pursued theological studies at The College of the Bible, and has his B.D. degree from the Vanderbilt Divinity School. He also was awarded the D.D. degree from Transyvania.

WORLD CALL NEWS ROOM

St. Louis NBA Home Names Administrator

THE St. Louis (Mo.) Christian Home has named J. Frank Crow, Fort Worth, Tex., as its new administrator. Mr. Crow succeeds Charles M. Palmer, who assumes duties in Columbia, Mo., as administrator of the new Woodhaven Christian Home for exceptional children.



Mr. Crow

Both the St. Louis and Woodhaven homes are affiliated with the National Benevolent Association of the Christian Churches.

Mr. Crow, a native of Texas, has been serving as associate executive director of the Texas Board of Christian Churches. He also held pastorates in that state. Also he served for seven years as state director of Christian education and associate executive secretary in Missouri.

Mr. Crow is married and is the father of three children. He is a graduate of Texas Christian University, Fort Worth, with A.B. and B.D. degrees.

Weddings

March 18 was the date of the marriage, in Grand Rapids, Mich., of Miss Patricia Faith McGavran and Scribner Sheafor. The bridegroom is the son of Mr. and Mrs. Rolland Sheafor. Mr. Sheafor is vice-president and secretary of the Board of Church Extension. The bride is the daughter of Dr. and Mrs. Donald A. McGavran, former missionaries in India with The United Christian Missionary Society and now on special assignment with the College of Missions.

On May 24 in Indianapolis, Mrs. Blanche Carroll, until recently in charge of the field desk of the resources and interpretation department of the United Society, will become the bride of Ralph Snyder. Mr. Snyder, a Disciple layman of Indianapolis, is treasurer of the World Convention of Churches of Christ (Disciples).

Leadership Counselor

Miss Fannie M. Bennett has been named the first national counselor in church-wide leadership development for the Christian Churches.

Her job will be helping to recruit and train leaders for all phases of church work at every level of activity—local congregational, district, state and national.

Miss Bennett is the first of ten national counselors who are expected to work eventually in the program of the leadership development committee of the United Society. She will work under the direction of Richard E. Lentz, executive director of church-wide leadership development.

Before she was named to the post, Miss Bennett was associate in Christian education and ministerial services for the United Society.

Education Workers

Miss Loma Mae Jones, director of Christian education for Disciples of Christ in Oregon, is the new chairman of the Religious Education Workers' Fellowship. She was elected at a meeting of the Disciple group Feb. 28-March 5 at Purdue University, West Lafayette, Ind. At the same meeting, Miss Patricia Clark, director of Christian education for Iowa Christian Churches, was elected vice-chairman. Josh Wilson, associate secretary for Christian Churches of Northern California, was elected secretary.

Miss Jones also was recently elected chairman of the regional denominational executives' section, division of Christian education, National Council of Churches.

Mission Assignments

Miss Frances M. Hill, director of children's work in the department of world outreach education of the United Society, is going to the Philippines on a special leadership assignment.

Six years ago Miss Hill visited, taught and spoke at mission schools in Japan and the Philippines. Since then, she has received requests from Philippine people to return as a missionary.

On March 22 she was appointed by the United Society to serve at Ellinwood Bible School in Manila, a school of the United Church of Christ in the Philippines in which Disciples cooperate. Ellinwood is for women high school graduates. It trains professional daily church school teachers or deaconesses. Miss Hill will teach a number of special kindergarten courses.

Miss Hill has been with the United Society as a specialist in children's work since 1948.

Two other appointments were made by the board of trustees of the United Society in March. Mr. and Mrs. Donald O. Newby of Ridgewood, N. J., director of youth work for the National Council of Churches, will serve at the Mindolo Ecumenical Center in Kitwe, Northern Rhodesia, helping prepare African leaders of Christian work with youth. *(See story in "Global Highlights," page 8, of April* WORLD CALL.)

Sales Literature

Miss Marilyn Hotz has been named national director of sales literature for the United Society. Formerly field representative for sales literature, she succeeds Miss Winona Fishback, who recently resigned the position to be married.

Miss Hotz' primary job is to travel to national and state conventions and other meetings to provide book displays.

Children's Worker

Mrs. Paul C. Kepple has been named interim director of children's work for the department of world outreach education of the United Society. She will serve while Miss Frances Hill is on a three-year special assignment in the Philippines.

A native of Oklahoma, Mrs. Kepple is a graduate of Oklahoma University and the Hartford Seminary Foundation, Hartford, Conn. Last year she and her husband completed thirty years of service with the United Society as missionaries in Mexico. They shared in the founding of Hope Hospital in Aguascalientes and the Mountain of Light rural agricultural center near Pabellón.

Births

A daughter, Linda Carol, was born on Feb. 17 in Tokyo, Japan, to Dr. and Mrs. Roger Geeslin, missionaries with the United Society.

A son, Steven Michael, was born on Feb. 20 to Mr. and Mrs. Dean Rogers, missionaries in Paraguay. Mr. and Mrs. Rogers are now moving to Barranqueras, Argentina, where they will continue their work with the United Society.

A daughter, Janet, was born on Feb. 1 to Mr. and Mrs. David Luo, missionaries in Thailand.

United Society Managers

Three new members have been selected to fill vacancies on the board of managers of the United Society. They are Arthur E. Landolt of Moberly, Mo., G. L. Messenger of Stillwater, Okla., and George D. Johnson of Casper, Wyo.

Ecumenical Worker

Wesley R. Bourdette of Athens, Pa., has begun work in Berlin, Germany, as an ecumenical worker under Week of Compassion subsistence support. He will join the staff of a social and industrial program which serves both East and West Berlin.

A graduate of Phillips University, Enid, Okla., and the Colgate-Rochester Divinity School, he has served in pastorates in Georgia and Oklahoma.

(Continued on page 41)

Missionary Register

Departing for the field:

MISS DAISY EDGERTON left on March 24 from Seattle, Wash., for another regular term of service in Japan. She will resume her former work as a teacher at *Joshi Sei Gakuin.*

MR. and MRS. FREEMAN REDDING have returned to Jamaica for missionary service following furlough in the United States.

Women and WORLD HIGHWAYS

How Free Is Your Church?

May Fellowship Day, May 5, 1961

Will you help with our observance?
Who is responsible for it?
What is May Fellowship Day all about, anyway?

THESE are questions which have been asked almost daily during the past few weeks as local groups of United Church Women have completed plans for the annual observance of May Fellowship Day, Friday, May 5.

Essentially, May Fellowship Day is not a luncheon nor an occasion for gay spring hats. It is not even a delightful experience of fellowship, although all of these may occur. In essence the Day is a symbol of churchwomen's concern that God's love for all men may find expression in just relationships in society and in Christian social relations. The Day is a symbol of the conviction that Jesus Christ is Lord, not only of individuals but of all areas of life—economic, racial, and civil liberties as well.

In the words of the small group of women who in 1933 planned the first observance, "Let us come together to show the life that is in us." Our coming together across denominational lines is witness to the fact that the task of helping in God's work of redeeming all areas of life is too great for any one group alone. It demands our working together. The fellowship of the Day is the rich by-product of a common Christian task.

Each May Fellowship Day observance holds up for special study and appropriate action some one area of concern. In the first observance, in depression years, it was Child Labor and the Children of Migrants; last year it was Citizenship: Free and Responsible.

1961 Theme

The 1961 theme, "The Churches: Free and Responsible," holds great potential and possibility:

It offers opportunity to review and climax United Church Women's triennial study of Christian Freedom by applying to local churches the growing insights into the meaning, dimensions and imperatives of freedom.

It offers opportunity for all who wish to go more deeply into the issue than is possible on the May 5 observance to participate in a study group of women, or men and women, in their own council or through the local or state council of churches.

It offers opportunity for United Church Women through the observance of May Fellowship Day and through study groups to participate actively in the 1960-61 coordinated emphasis, "Christian Responsibility for Freedom," planned by the social education and action units of the denominations through the National Council of Churches.

The triennial theme of United Church Women—Christian Freedom—has been divided into three major emphases:

1959—The Meaning of Freedom
1960—The Dimensions of Freedom
1961—The Imperatives of Freedom

This theme is timely because the subject, Christian Responsibility for Freedom, is the focus of a concerted study by the member communions of the National Council of Churches during the 1960-61 year. This theme is an invitation to church women to review the deepening thought and experience gained from three years' concentration upon the subject of Christian Freedom.

The theme further is an alluring invitation to apply our new insights into the meaning, dimensions and imperatives of freedom for ourselves as individual Christians to our local churches and to our councils of church women. We know the limits of individual action, important though it is. We know that in most things to be effective we must act together. What, then, are free and responsible churches and free and responsible councils of church women? What can churches do? What must they do?

Using Freedom Effectively

Our churches need to demonstrate more effectively the meaning and practice of freedom. Most congregations do not now make full use of their freedom to discuss, to act on social problems, and to try to influence government and other social agencies. The desire to avoid controversy often exceeds the desire for truth and justice. How can a congregation—or the whole church—be made conscious of its responsibility in society and stirred to action?

Freedom is often abused. Untrue statements are broadcast concerning groups and individuals, sometimes with the implicit or explicit approval of government agencies. We find it difficult to live up to the Constitution's prohibition of religious tests for public office. "Guilt by association" and smear tactics are employed both locally and nationally. How can we check slander, prejudice and smears?

American Protestant and Eastern Orthodox churches and their members have not made up their minds or are not in full agreement on several questions of considerable importance for themselves and for their relations with others.

For example: What are the justifications and the limits of tax exemption? When may churches accept government aid for church-related institutions, either direct or indirect? Is there a more satisfactory system of support and administration of the chaplaincy in the armed forces and in civilian institutions? What official endorsement of religion is acceptable to the churches? What support can the churches give to moral and spiritual values: in public school curriculum, by released-time arrangement, and otherwise?

Religious and civil liberties are a matter of general and world-wide concern. Questions of church-state and intergroup relations are increasingly under study involving non-Council Protestants, Roman Catholics here and abroad, Jewish religious and secular agencies, civil liberty organizations, the National Conference of Christians and Jews, the Fund for the Republic, and the World Council of Churches.

Observance Patterns Vary

Although May Fellowship Day began as a luncheon observance, and this pattern is the most common practice today, other methods are being used as well. These include a brunch, a coffee, a tea, or an evening meeting. Some councils have held very successful all-day workshops or seminars. The right method is the one which best suits the specific purposes of each local council.

From the beginning, worship has been an integral part of the observance of May Fellowship Day. A great number of local councils find value in using the service prepared for the Day.

The possibility of a truly representative attendance at the May Fellowship Day observance is as important a goal as it is difficult. It will be achieved when a council can say, "The meeting was an accurate reflection of the economic, social, racial, nationality, occupational and denominational composition of our community." Wide and inclusive representation on the planning committees and careful promotion are invaluable means to this coveted goal.

Sharing in the observance of May Fellowship Day can help us discover God's will for his church in our day, and our individual responsibility in helping the churches become more truly free and responsible.

Echoes— *from Everywhere*

Corprons Begin Work at New Thailand Station

WE hope that this year holds as much in store for each of you as it does for us as we move to Sangkla to begin the work we came to Thailand to do two and one-half years ago.

As I am writing this, Doug and the Dodges, our co-workers, are on their way up to Sangkla, and this is the permanent move. After Doug has helped the Dodges get settled, he will be back down in Bangkok to help me finish packing all the things that have not already been sent, and then we too will be on our way to Sangkla.

It seems as though it has been a long time, but in reality things have moved very rapidly—as things go here in Thailand. All our years of preparation are about to be put to use, and it is truly thrilling to realize that the dream of so many years lies just ahead. This goal will not stop here as there is always the challenge of the work ahead and the unknown element that each tomorrow holds in such a venture as this.

How many can we win to Christ through our efforts? Will the hold Buddhism and animism have on these people be released so that they may find a new life in Christ? These and a million other questions are still unanswered and are a part of the challenge that still lies ahead.

A change and optimism is sensed in the Christian church in Thailand. We are beginning to see growth, and we sense a dissatisfaction with the status quo. . . . People are asking questions about their Buddhism and are not getting the answers.

—MRS. DOUGLAS CORPRON

Kwai River Christian Hospital
Sangkla, Thailand

Nursing Head in India Praises Mungeli Hospital

The highlight of my tour was my visit to the Christian Hospital in Mungeli. I rate it "A" grade for environmental hygiene —both in the hospital, staff quarters, and compound. It was the greatest pleasure to walk through the hospital and visit the spick-and-span little homes of the married nurses; and though the compound was full of villagers with their bundles and cooking arrangements, there was not a scrap of rubbish to be seen anywhere—and this was not a "dressup" for my visit.

The bulk of the work here is opthalmic, and I was privileged to spend some time in the operating theater watching three teams of surgeons and nurses working. Here I saw first-class aseptic technique, splendid team work, and a quiet, congenial atmosphere. It is a true saying that "one finds treasures in unexpected places." Mungeli is a gem that I would wish everyone to see. . . .

I left the Christian Hospital at Mungeli with renewed pride in my profession and a deepened belief that, given the opportunity and facilities, our nurses and doctors can reach great heights."

—MISS LAXMI DEVI

Head of Indian Nurses' Association

Argentine Disciples Map Ten-year Advance

After a lapse of a few years, the Christian Churches of Argentina last fall decided to have a convention to study the new "Ten Year Advance Program." Each organized congregation was asked to send at least seven persons to the convention so that enough persons would be present for work commissions which were set up. As a result, the churches were able to see the necessity for a ten-year program and at the same time understand its objectives and proposals.

The Saturday night program was for the youth of the churches. José Miguez Bonino, director of Union Theological Seminary in Buenos Aires, was the speaker. He spoke of the need for a dedicated and trained ministry to face the challenge to our churches in these next ten years.

—LLOYD TATLOCK

Buenos Aires, Argentina

Self-help Well Program Improves Health of Haitians

A number of cases of typhoid fever were discovered among the patients of the Albert Schweitzer Hospital in Haiti. An investigation of the water supplies revealed that the dug wells were unprotected; during heavy rains, surface water ran into the open wells.

A program of self-help was instituted. By this program we aid owners in improving their wells. They provide labor, sand and gravel. They exchange lime (which they can easily obtain) for cement which we provide. This takes the program out of the realm of charity. We make metal well forms out of empty oil drums and deliver them to the sites. One of our staff is present to supervise the work.

The old decaying logs and sticks are removed from the well opening and the metal forms put into the well. The top part of the well is lined with concrete, and this concrete extends a couple of feet above the natural ground level. Around this on the outside is poured a concrete apron. Thus protected, the wells now provide a relatively safe supply of drinking water. More than 150 wells have been improved in the past nine months.

—W. LLOYD SHIRER

Schweitzer Hospital, Haiti

Congolese Faction Seeks Possession of Mission Grounds

One of our present problems is the land title. A group of old men in the Bolenge village have not given up polygamy and so are out of the church group.

But now they think that the way to assert their newly gotten independence is to claim that the land on which the Bolenge station of Disciples is built belongs to them, and that the former Belgian government had no right to give away their inheritance.

On the other hand, another group of elders in the village came to us and said, "Do not worry, we have had this question out with these men before. If they summon you to the state courts, do not go but send us the summons. We know who were the rightful owners of this land, and it was our own grandfathers who invited the missionaries to come here, and these men themselves are not original owners. Two of them are sons of slaves whom our fathers befriended; others are from such and such a place farther up river, etc." These are Congolese who know what the church means to the community and are trying so hard to make it strong and a real influence among the people.

—MISS EDNA POOLE

Bolenge, Republic of Congo

Puppeteers Bring Gospel to Japanese Village

ON the floor in front of the puppet stage sat a group of children, their attention held by the unfolding drama. The injured man cried again for help. Would the stranger passing by on the road stop to help him?

From behind the stage the puppeteers looked out past the figure of the Good Samaritan into the faces of the children. Would they become Good Samaritans? For the girls' purpose was not only to entertain the children but also to introduce them to the Bible, its stories and the teachings of Jesus.

The puppeteers were five college girls who had come to the small rural church in Tajiri from the city of Sendai, Japan, where they are students at Miyagi Gakuin, a Christian woman's college. At least once a month they and another caravan team visit small churches and preaching points in the area to help the pastors conduct services of worship and Sunday schools.

Few of the shaven-headed little boys or the yellow-and-red-sweatered girls in the Tajiri Sunday school come from Christian families. A few grandmothers, a grandfather, and a mother who come with the children may come sometime, however, for worship services at the Tajiri church, which was started as a pioneer project two years ago. Gradually it has gained a few members in the villages and a few others who are "inquirers." Miyoji Takami, its pastor, also carries on evangelism in several other villages.

To the girls on the Miyagi Gakuin caravan teams, the story of the Good Samaritan is not merely a puppet play; it is a way of life, for themselves and others. The Christian faith is a call to discipleship.

—HELEN POST

Japan Interboard Committee

Missionary Worship Service

Theme: *A More Excellent Way*

June

THE June worship service, which is the final one of the series "A More Excellent Way," accompanies the study program, "Together in Service." The theme of this period of worship is "A Way of Compassion." Below you will find some suggestions to help you in planning your service.

Call to Worship: Hymn No. 181—Let Us with a Gladsome Mind, all three stanzas, then the chorus; or Psalms 100: 4, 5.

Hymn: No. 519—Where Cross the Crowded Ways of Life; or No. 499—I Thank Thee, Lord, for Strength of Arm.[1]

Prayer: If it is possible to make copies available, you might use litany No. 753, "Compassion," in *Christian Worship, A Service Book.*

Scripture Reading: Matthew 9:35-38; Matthew 25:31-46; Luke 10:25-37.

Brief Meditation on the Worship Theme:

If you wish, you might use some of the ideas from the "Interpretation of the Theme" in this column.

Offering and Prayer

Missionary Benediction

Interpretation of the Theme

The dictionary definition of "compassion" is "sorrow or pity excited by the distress or misfortunes of another; sympathy."

Christ's life exemplified a compassion which was more than a *feeling* of pity, sorrow or sympathy. His compassion went a second mile—the mile represented by his deeds of loving kindness. Howard Thurman in his little book of prose poems, *The Greatest of These,* expresses the *extra* in Christian compassion in this way:

Men deserve praise for deeds of calculating courage,
When odds are weighed and the die is cast
On the side of action unrestrained but clear.
Men deserve honor when through long days or years,
They have wrested from the stubborn gods
Gifts to bless, to heal, to redeem their kind.
Men deserve reverence—all men,
For in them dwells the "undying fire";
A flame from the Light that no darkness can dispel.
But kindness! Where can there be found,
One whose deeds however great,
Whose life however blameless,
Whose heart however pure,
Can claim of another the kind act,
The gracious offering?
Kindness can never be coupled with merit.
It is the overflowing of the heart
That crowns another with a radiance,
Born not of duty, of requitement,
But of love.[2]

Above and encompassing all other human relationships and emotions is the kind of love which inspires Christian compassion. Godless persons will sometimes exchange good for good, will prefer cleanliness to filth, health to sickness, a respectable community to an immoral one. Godless nations prefer healthy subjects who can work harder for the state; they even frequently prefer cleanliness, beauty and morality to dirtiness, ugliness and immorality because they contribute to a stronger and more cooperative population.

But godless people seldom love their enemies—nay, nor their neighbors as themselves. They seldom feel constrained to do unto others as they would be done unto. Should they find themselves, as Jesus did, in a position of prominence, with a wide following among the people of his country and a closely-knit group of devoted helpers, it is hard to believe that they would devote their time to healing the sick, comforting the oppressed and weary, feeding the hungry, talking to little children and outcasts, asking nothing in return. Jesus did these things because he loved!

Even so, in its less perfect way, Christ's church in 1961 seeks to act with compassion in a mixed-up world.

Do we really believe that God's love conquers hate and overcomes evil? We can cite some examples. Do we believe it can really deal with the gross injustices and suffering brought about by the hate and evil of our generation? Can it solve the problems of refugees and war orphans, of the nuclear arms race and international economic pressures, of the population explosion, of selfishness and ambition in high places? Can it deal with syndicated crime and with the exploitation of entire peoples? Only by the impact of millions of lives dedicated to the way of compassion!

If the way of God's love is to become mankind's way, every Christian must believe in the power of that love and lead in the way of compassion with his own life.

—Nancy K. Saenz

[1] Hymn numbers are from *Christian Worship, A Hymnal.*
[2] From the poem, "Love Is Kind." Used by permission of the author.

In Memoriam

Harry M. Myers, Mar. 20, Bethany, W. Va. Bethany College accountant since 1936 and a deacon at Bethany Memorial Church. He was a director of Bethany Kiwanis Club and past master of Bethany Lodge No. 69, A.F.&A.M. Mr. Myers suffered a heart attack. Age 61.

Mrs. Beatrice Kardokus, Jan. 16, Apache, Okla. Faithful teacher in the Primary Department of First Christian Church until health failed. Past secretary of the CWF Guild and faithful in community service.

William Harry Magness, Feb. 20, Bel Air, Md. Member of Mountain Christian Church for 65 years. Served faithfully as Sunday school superintendent for number of years. Remembered with affection by his many friends. Age 81.

Mrs. Elizabeth Rufenacht, Mar. 7, Bel Air, Md. Faithful and active member of Mountain Christian Church. A worker with CYF and a teacher in the Sunday school. A dedicated Christian.

Mrs. Percie Overton, Jan. 2, Glasgow, Ill. Devoted member of Christian church. She taught a class of women for many years and was a charter member of the missionary society. Was president many years and very active in all church work. Age 72.

Mrs. M. T. Chance, Feb. 26, Wichita, Kans. Oldest member of Central Christian Church. Had been an active and devoted member since 1905, always identified with the missionary work, having held leadership positions. She was never hesitant in speaking for the right, but withal was "one of the gentlest and kindest persons I have ever known," to quote her minister. Age 92.

Mrs. James Hamilton, Sr. (Esther Moore), Feb. 10, Janesville, Wis. Missionary society president prior to formation of CWF, representative to city Council of Church Women, teacher of Intermediate youth, and staunch supporter of CYF. She read and promoted World Call. Age 78.

Elmer L. Spencer, Nov. 7, 1959, Janesville, Wis. First Christian Church was organized in his home. He held most every office in the church in the course of his lifetime. Elder emeritus at time of death. Age 94.

Adults and Mission

Untapped Source of Spiritual Power

By MARILYN HOTZ*

THE outreaching mission of the church is a matter of growing importance in the life of American churches. Church members serve in world outreach departments, raise missionary budgets, sponsor tours to mission fields, attend missionary rallies and summer conferences, and provide physical assistance by working on a variety of missionary projects. This spread of activity is not confined to the local church, but it is centralized on district, state, national and international levels.

Still, concerned people inside the church and perceptive critics outside the church are increasingly asking why, with this tremendous surge of activity, the effects are not more noticeable in changed behavior and conditions.

Some contend the trouble lies in the church's failure to take the demands of the Christian faith seriously. Others insist laymen are theologically illiterate of the meaning of the Great Commission, and, therefore, are totally inadequate in their response to its demands on life. Still others theorize that because the laity is so busy at routine chores within the church's organization, it has denied itself the time for honest analysis, evaluation and redevelopment of its world outreach stewardship.

Christians are not unaware of these and other similar criticisms and most are deeply concerned and hungry to find new depths and insights into the nature of their faith. People are willing to acknowledge the fact that the nature and mission of the church have been clouded with faulty concepts. They are eager to be challenged and encouraged to find a clearer understanding of their involvement in the church's mission.

ONE of the most stimulating yet untapped resources for developing the spiritual power of the individual is through the discipline of reading. Despite America's high rate of literacy, few Americans read and fewer read anything of much weight or consequence. In our churches, excellent resources for study and development go begging and many more are scarcely read or studied.

Reading is important to world outreach.

The value of close familiarity with great books cannot be overestimated. Good books will do more than anything else to enrich and stimulate the mind.

More important, Christians who read are growing Christians. When Christians cease to read they cease to grow. Christians cannot afford to remain uninformed and thus incompetent to assume the dynamic tasks of leadership so desperately needed in the outreaching witness of their churches.

Reading will help Christians understand that the outreach witness of the church is central in the Christian faith and implicit in its nature.

Christians need to sense the urgency of the world outreach task!

World outreach reading will help Christians develop the conviction that the witnessing task is a personal demand on life and calls each to minister to any and all persons in the love of Christ.

Reading books related to world outreach will help Christians develop better understanding and insights into new ideas and concepts of the mission of the church for our time. Oliver Wendell Holmes, who credited most of his success to the discipline of planned reading, said, "Sometimes a new idea so stretches a man's mind that it never quite shrinks back to its former dimensions."

WORLD outreach reading will help Christians keep pace with the rapid changes in the world and with the new strategies the church must embrace if it is to meet these changing needs.

World outreach reading will help Christians develop an understanding of their own society, its problems and concerns.

Through reading, Christians may find encouragement to reach beyond their own personal limitations; they may discover the information and inspiration needed to solve their own problems and thus better serve society.

Through serious reading and study of program materials and pertinent literature, Christians will come to know the great strides that have been taken toward unity in mission. They will realize that the church helped to create the revolutionary spirit of our day and will sense the nature of this revolution and the role of the church in it. They will learn of new strength and leadership arising in the church around the world and develop an understanding of the challenges that face the churches in America and in other lands.

They will realize that the world outreach task involves cooperation with other communions and related agencies which are dedicated as service arms to extend the Christian witness to all areas and reaches of the world.

Christians must be more than just doing; they must be doing through dedication. Works of faith must be prompted by a clear understanding of fact and evaluated by our knowledge of God's will and purpose. Literature tempers minds and emotions, leaving the way open for wise, objective decisions about church activities and budgets.

THOSE who are concerned with the broad scope of world outreach will learn to read on a variety of themes and in many categories. Books about peace, world order, biography and personal narrative of persons motivated by their convictions about the mission of the church today, general missions and related fiction, world understanding and world relations will comprise the major area of study for the serious reader.

Not only must the Christian read broadly but he must also read systematically, closely and thoughtfully, analyzing every subject and laying it up carefully for future reference. Good books are to pore over, to be discussed, criticized and debated. As the vision of the world outreach task grows, many will profit from rereading a particularly difficult volume. Others will want to share more simplified reading with children and youth.

Christians will find that disciplined, purposeful reading will give strength and guidance to life and encourage them to initiate programs and activities that meet God's demands with compassionate yet responsible action.

For suggestions and help in selecting appropriate books and material, write to the department of world outreach education, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, for copies of the *World Outreach Reading List,* which includes recommended titles for adults, youth and children.

Watch also for announcements, advertisements and reviews of new books on world outreach in WORLD CALL and *The Christian.* Visit your church library and consult with the librarian.

Develop a habit, a passion and a purpose for reading. For reading is the work of an alert mind, a concerned spirit and a dedicated heart.

*Marilyn Hotz is national director of the sales literature section of The United Christian Missionary Society.

Youth and Missions

New Times—New Churches

To make America Christian is the goal of the home mission program. A first essential toward reaching this objective is providing enough churches to serve all of the people. Rapid and far-reaching changes have created a situation in which five thousand new Protestant churches are needed each year.

Another great accomplishment is called for. Older churches need to adapt and enlarge their programs so that they may serve people in new ways. Many are the churches which must learn to serve new people as they move into the community surrounding the church! And all churches are finding that people and their needs are different with each passing year as our culture changes.

First-hand Experience

By focusing on their own experiences and observations, teen-agers can describe several of the changes which are affecting the task of the church. Some members of the fellowship may have lived in a dozen different states. The concept of a nation on wheels will not be difficult to them. The youth should be able to visualize the need for twenty-five hundred new churches each year to serve the growing areas to which people move. The fellowship may make a tour to a much-needed new church in a fast-growing suburb.

Many fellowships will find it possible to make some first-hand observations of the population explosion. For some this may mean a short tour to some mushrooming community a short distance away. Many groups can gather the facts by looking into the history of their own town, city or suburb.

Teen-agers who live in a shrinking community would find it revealing to contrast its losses with the gains cities and their suburbs have made. Then they would readily understand why twenty-five hundred new Protestant churches are needed each year in order to keep pace with the population explosion.

How a Church May Serve

If the young people decide to explore ways in which a church has the opportunity of serving people of its congregation and community, a variety of appealing projects offer themselves. They may interview members who have come into the church during the past few months, asking them what they had hoped to receive from the congregation and to be privileged to contribute to it. In their view, are members of the congregation friendly? Are the worship services meaningful? In its teaching ministry, is the church succeeding in deepening their insights? Are they satisfied with the manner and extent in which the congregation reaches out to serve?

What of special and expanding opportunities for churches to serve in our new times? Members may note the increasing proportion of aging persons in the community and in the congregation. Is the church taking their needs into consideration? Young people may interview several of the older members of the church.

What challenge to the church is posed by the millions of uprooted persons of all ages? Each community must shelter some dwellers who feel themselves to be without real friends and without any group in which they are assured of fellowship.

No Ivory Tower

Little will be gained by an ivory tower approach to the study of "Churches for New Times," by settling for an academic discussion of the disturbing shortage of churches and the demand for deepened and expanded programs. One activity which involves creative participation on the part of teens and arouses an interest in further discovery may be worth hours of discussion of second-hand facts.

The success or failure of the efforts to provide churches to match our times may be a chief factor affecting the future of teen-agers of today. Study and action in this area of our mission to America should be a continuing and growing concern of the youth of the church. Youth and adult leaders should strive to make this one of the outcomes of the study for each youth fellowship.

—Mareta Smoot

Glimpse of Opportunities for World Outreach Study and Service, 1961-62

Summer: Summer Service Activities, Youth Tour, Youth Conference, Chi Rho Fellowship Camp.

Late Summer—or Fall: Study unit on "Churches for New Times"—interdenominational home mission study theme. Resource materials in *Tack* and *Focus,* new youth annuals.

Fall—or Winter: World Fellowship Youth Meet—explorations concerning the world mission of the church. Discussion, worship, recreation.

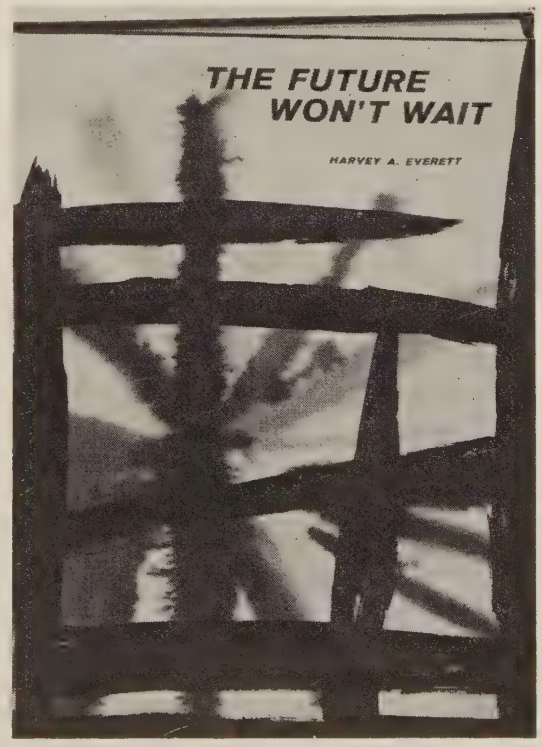
Winter—or Spring: Study unit on "The Christian Mission in Latin American Countries"—interdenominational world mission study theme, using resource material from *Tack* and *Focus.*

Winter—or Spring: School of Missions. Involve teens in planning the school and in carrying out its activities.

All Year: Service Projects, Stewardship Study and Promotion of Giving, Service Activities, Using Books Are Bridges Lists.

This Is Old—and New

In May you will receive through the mail a copy of *Christian Youth Studies World Outreach Witness.* This booklet replaces its two forerunners: *CYF Studies Christian World Outreach* and *Chi Rho Fellowship Studies Christian World Outreach.* Resources and guidance for study and other activities in the area of world outreach are provided. One copy is supplied free to a church.



***The Future Won't Wait* is the reading book for Senior Highs for "Churches for New Times."**

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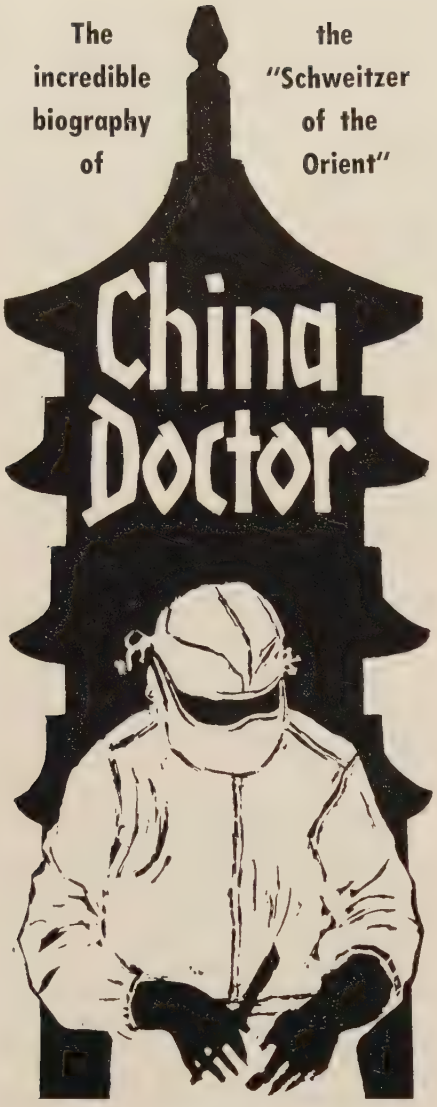

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HARPER & BROTHERS, N.Y. 16

Book Chat

(*Continued from page* 22)

preacher's wife (of course, she is herself a preacher with a B.D. degree) will spark a good many sermon series in the next few years. Her essays help us understand the background of Jesus and portray a positive facet of the Master's character and life which is often forgotten—his friendly fellowship with others.

HERE are two books that ring with challenge. They are a plea for unanimity and immediacy. The first, by Paul Stevens, is called *The Ultimate Weapon—Christianity*. It speaks out for the Christian church to make a massive attack on the war system. The early church, says Stevens, called for total allegiance; refused to accept national boundaries; was militant; sought world domination; had fervor; spoke a new language; used new symbols; and was not afraid of super-naturalism. All of these elements seem to characterize modern communism, and these elements are the natural arsenal of the Christian church. We have turned over our arsenal of ideas to the Communists and have our arms stacked. The author believes the churches could win in the cold war if we would use our own historic weapons of persuasion and conquest. Naive, you say! No more naive than to think that the world can be saved through nuclear weapons!

PROPHET, Speak Now! by Robert B. McNeill, is another sharp challenge for the church to speak up. The Protestant church in its fatness, in its dependence on organization, in its emphasis on personal virtues and conventional character, has lost its prophetic impulse, according to the author. The preacher speaks comfortably to the people and the people listen in comfort. This book is a telling call for the preacher and the church to stand against the cult and the culture in a sharp call for justice and righteousness.

Books Mentioned in Book Chat

FAMILIES IN THE CHURCH, by Roy W. Fairchild and John Charles Wynn. New York. The Association Press. 302 pp. Price, $5.75.

THE SUBURBAN CAPTIVITY OF THE CHURCHES, by Gibson Winter. Garden City. Doubleday & Co. 216 pp. Price, $2.50.

ROADSIDE TABLES, by Alberta Lunger. St. Louis. The Bethany Press. 112 pp. Price, $2.45.

THE ULTIMATE WEAPON—CHRISTIANITY, by Paul Stevens. New York. Thomas Nelson and Sons. 158 pp. Price, $3.95.

PROPHET, SPEAK NOW! by Robert B. McNeill. Richmond. The John Knox Press. 92 pp. Price, $2.50.

Book of the Month

THE PASTOR AND VOCATIONAL COUNSELING, by Charles F. Kemp. St. Louis. Bethany Press. 192 pp. Price, $3.50.

The Christian Literature Commission recommends the book *The Pastor and Vocational Counseling*, by Charles F. Kemp, to Disciples of Christ for May reading. Reviewing the book is Allen R. Sharp, chairman of the department of religion and philosophy at Atlantic Christian College, Wilson, North Carolina. Dr. Sharp writes:

"Every minister and concerned church leader would do well to read this survey for it gives helpful advice on a growing problem of vocational guidance. The book's clarity and conciseness make it all the more valuable."

"Discipling the Nations"

HOW CHURCHES GROW—THE NEW FRONTIERS OF MISSION, by Donald A. McGavran. World Dominion Press. Distributed in the United States by Friendship Press, New York. 186 pp. Price, cloth $3.50; paper, $1.95.

For almost twenty-five years the indefatigable Donald A. McGavran, a Disciple version of the missionary statesman, Roland Allen, has been reminding the Protestant missionary forces that the main business of the church is "discipling the nations." His earlier book, *The Bridges of God*, showed how Christianity has expanded largely through "peoples' movements." His new book is not about "peoples' movements" but about how churches grow in many different ways, depending upon the circumstances peculiar to each situation.

Based on his own experience as a missionary in India and on studies he has made in Asia, Africa and Latin America of the patterns and potential for church growth, Dr. McGavran develops the propositions that (a) the central business of the younger churches and their supporting missions is church growth; (b) the church grows as a result of aggressive evangelism; (c) there are areas in which the church is growing rapidly now; (d) there are "ripe" areas in which the church would grow rapidly now if the right methods were used and resources made available for the task of evangelism; and (e) churches and missionary societies should abandon the static strategy of "parallelism," transcend "cultural overhang" and psychology of "gradualism," and escape from "the prison of previous patterns" which tie up badly needed resources in "irresponsive" areas. The missionary enterprise should adopt,

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instead, a mobile and flexible strategy that directs "maximum resources to areas of maximum growth."

Dr. McGavran would be, perhaps, the first to admit that his book is not a complete statement of the theology and strategy of world mission. He is writing primarily for churches and missionary societies in the West and does not confront the question of how the church, which is a tiny minority in most of the non-Western world, can *be* the church in its total existence. Neither does he address himself to the basic theological questions as to What is the church and, what, after all, is the gospel? His emphasis upon the central importance of "church growth" seems, at times, to lead him into a kind of commercial, utilitarian view of the gospel that would regard anything as Christian which gets "results." However, this is a book about *one* thing whose central significance no one can doubt. It will merit careful study, therefore, by all who take seriously the words "Go . . . make disciples of all nations."

—Joseph M. Smith
Christian Theological Seminary

Challenge in Congo

Congo Crisis and Christian Mission, by Robert G. Nelson. St. Louis. Bethany Press. Price, $1.50, paper; $2.50, case-bound.

Robert G. Nelson, executive secretary of the Africa department of The United Christian Missionary Society, writes about the upheaval in the new Republic of the Congo and its effect on Christian missionary efforts.

Dr. Nelson bases his book upon knowledge gained from five extensive visits to Congo in the past five years, including one that preceded Congolese independence and lasted through the chaotic months that followed.

The author seeks to answer the question in many minds today, "What went wrong with Congo?" He attempts to bring into perspective a situation distorted in many respects by the explosive manner in which it entered the world scene and by reporting that has primarily emphasized the sensational.

Dr. Nelson follows the events within the Disciples of Christ Congo Mission last year that led to the costly and difficult decisions to temporarily withdraw missionary staffs in July and then to return to Congo in October.

Congo Crisis and Christian Mission attempts to carry the reader only through the end of 1960, but it also takes a critical look at the future of the Christian mission in Africa, the problems of which are admittedly great, and the future, which Dr. Nelson concludes, still holds promise of success.

Vacations Abroad, a Unesco publication. New York. Columbia University Press. Price, $1.25.

The 1961 edition of a publication bringing information of educational and cultural vacation opportunities for young people in 75 countries. A valuable guide for youth and youth advisors. (See also editorial comment, April World Call,

WORLD CALL

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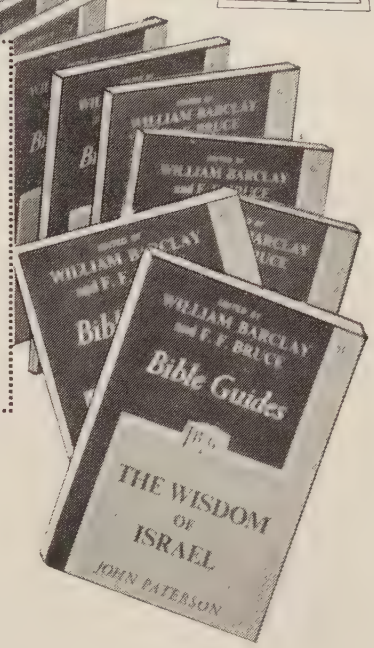

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No. 7. Prophets of Israel (1) Isaiah

GEORGE KNIGHT. Among the prophets of the Old Testament, Isaiah stands supreme in his lofty conception of God, his sense of purpose for the people of Israel, and his own loyalty to his call from God. Professor Knight's book is a luminous and lucid guide to the heart of this great prophecy. Includes sections on the Purpose of Isaiah; the Plan of the book; the Exposition of the book; and the Power of the book.

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C. L. MITTON. Here Dr. Mitton surveys the earthly ministry of Jesus Christ as recorded by the three evangelists in the gospels of Matthew, Mark, and Luke. Dr. Mitton unfolds the miracle of Jesus Himself—Son of Man and Lord of Life. He points to the power of the records to witness to Jesus as the author and finisher of our faith. Contents include: *Jesus of Nazareth; The Faith of the Church; The First Written Records; The Story They Tell; The Message of Jesus; The Parables; Miracles and Faith; Who Is This?*

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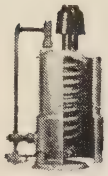

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page 9 on "Study Abroad," $3.00, issued under same auspices.)

ARRANGING FLOWERS FOR THE SANCTUARY, by Francis Patteson-Knight and Margaret McReynolds St. Claire. New York. Harper & Brothers. Price, $3.50.

This book will be helpful to those concerned with arranging flowers in sanctuaries in keeping with religious tradition, regard for architecture, and a sense of good taste.

Publications Received

ARRANGING FLOWERS FOR THE SANCTUARY, by Francis Patteson-Knight and Margaret McReynolds St. Claire. New York. Harper & Brothers. $3.50.

PREACHING ON THE BOOKS OF THE OLD TESTAMENT, by Dwight E. Stevenson. New York. Harper & Brothers. $3.95.

THE SAVAGE MY KINSMAN, by Elizabeth Elliot. New York. Harper & Brothers, $5.95.

UNDER ORDERS: THE CHURCHES AND PUBLIC AFFAIRS, by Roswell P. Barnes. New York. Doubleday & Co. $2.95.

LOVE ALMIGHTY AND ILLS UNLIMITED, by Austin Farrer. New York. Doubleday & Co. $3.50.

HE WILL ANSWER, a book of cartoons by Jack Hamm. New York. Doubleday & Co. $1.00.

A HISTORY OF THE EVANGELICAL AND REFORMED CHURCH. Philadelphia. The Christian Education Press. $5.95.

PAKISTAN AND THE UNITED NATIONS, National Studies on International Organization series. New York. Manhattan Publishing Co. $3.00.

PATHWAYS TO PERSONAL CONTENTMENT, by Frank A. Kostyu. Englewood Cliffs, N. J. Prentice-Hall, Inc. $4.95.

COMMENTARY ON GALATIANS, by Ragnar Bring. Philadelphia. Muhlenberg Press. $4.50.

THE FAITH OF THE CHRISTIAN CHURCH, by Gustaf Aulen. Philadelphia. Muhlenberg Press. $6.95.

SEX WAYS—IN FACT AND FAITH: *Bases for Christian Family Policy*, by Evelyn M. and Sylvanus M. Duvall. New York. Association Press. $3.95.

THE 34 PRESIDENTS OF THE UNITED STATES—MEN OF FAITH, new revised edition, by Bliss Isely. Natick, Mass. W. A. Wilde Co. $4.50.

STUDY ABROAD, New York. International Documents Service, published by Columbia University Press for UNESCO. $3.00.

VACATIONS ABROAD, 1961. New York. International Documents Service, published by Columbia University Press for UNESCO. $1.25.

THE FUTURE OF CATHOLIC POWER, by Paul Blanshard. Washington, D. C. POAU, 1633 Mass. Ave., N.W. 35 cents; 4 for $1.00.

PROPHET, SPEAK NOW! by Robert B. McNeill. Richmond, Va. John Knox Press. $2.50.

A PSYCHOLOGY FOR PREACHING, by Edgar N. Jackson. Great Neck, N. Y. Channel Press. $3.50.

THE PASTORAL CALLING, by Paul Rowntree Clifford. Great Neck, N. Y. Channel Press. $3.00.

VICTORY OVER SUFFERING, by A. Graham Ikin. Great Neck, N. Y. Channel Press. $3.00.

DISORDERS OF THE EMOTIONAL AND SPIRITUAL LIFE, by W. L. Northridge. Great Neck, N. Y. Channel Press. $3.00.

Audio-Visual Suggestions

A PROGRAM OF GUIDANCE AND RECRUITMENT is a new filmstrip produced by Audio-Visual Services for the church vocations committee of The United Christian Missionary Society and the Board of Higher Education of the Christian Churches (Disciples of Christ). This filmstrip is designed to be used with local church leaders to acquaint them with the Disciples' program of guidance and recruitment to help young people in decision for life's work and in the recruitment for the ministry. The filmstrip is not intended for general program showing but rather as a training unit to be followed by specific plans and actions. A study guide accompanies the script. (B&W; 33⅓ rpm record; 15 min.; service charge, $1.50. Sale price, $4.95.)

(Available by purchase from Christian Board of Publication, Box 179, St. Louis 66, Missouri. Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, the Christian Board of Publication, and state offices.)

TRIUMPHANT. This is the concluding episode in the Book of Acts series. This film portrays Paul as a prisoner at Rome awaiting trial before Caesar. During this period, Paul writes letters to young churches throughout areas where he had gone in his missionary travels. The episode closes with a triumphant statement of faith. (16mm sound; B&W; 17 min.; rental, $6.00.)

(Available from Audio-Visual Services, The United Christian Missionary Society, and the Christian Board of Publication.)

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News Room

(*Continued from page* 32)

Youth Director

William Clinton Henderson has been called as director of youth work and campus Christian life with the Missouri Association of Christian Churches. For the past six years he has been minister of education in Lexington, Ky., and has had a total of fifteen years of experience as a local church director. A graduate of Texas Christian University in Fort Worth, he holds his B.D. degree from Brite College of the Bible at TCU.

Capital Area

Clyde Harold Evans has been named associate secretary-director for Disciples in the Capital Area, beginning on May 15. He holds his A.B., M.A. and B.D. degrees from Phillips University, Enid, Okla., and has had seven years of pastoral experience. J. J. Van Boskirk, state secretary of that area for the past year, has been named secretary-director, with added responsibility for Christian education.

Negro Worker

Ozark Range has been named director of Negro work for Mississippi, which includes service to Mount Beulah, home missions service center of Disciples at Edwards. A native of the state, he was educated at the former Southern Christian Institute at Edwards and at Texas Christian University, Fort Worth. Mr. Range replaces Claude Walker, now pastor in Nashville, Tenn., who served as progress director at Mount Beulah Christian Center.

News Assistant

Miss Linda Schulz of Indianapolis is serving as news assistant in the Office of Interpretation of the International Convention of Christian Churches (Disciples of Christ).

Eye Camp in India

Disciples Aid Villagers

By PETER SOLOMON*

OVER the past four years I noticed that a number of people of our area around Damoh, India, were suffering from cataracts on the eyes. I felt that our Star of Life village uplift program ought to do something about this matter of health.

It was more than a year ago that I invited Dr. and Mrs. P. D. Sukhnandan of Mungeli to spend a part of their vacation with us. During their stay, I took them to the villages where our work is

*Mr. Solomon, a minister of Disciples of Christ in India, directs the *Jeewan Tara* (Star of Life) village uplift program at Damoh, Madhya Pradesh. He and his wife have studied in the United States and have visited among the churches on several occasions.

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— Martin E. Marty, *New York Times Book Review*

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"The New Testament panel of translators are to be congratulated on the excellence of their achievement . . . We trust with the translators 'that under the providence of Almighty God this translation may open the truth of the Scriptures to many who have been hindered in their approach by the barriers of language.'"
— F. F. Bruce, *Christianity Today*

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going on. I asked them if it would be possible for them to bring their eye camp team and serve the needy people of this area.

Dr. Sukhnandan said that the team could come provided that they were assured of at least 500 patients and 200 cases for operations. We assured him of our effort in getting the patients and set up a date for the camp.

The arrangements were made and the eye camp was set for November 18, 1960. We were asked to have wide and powerful promotion and publicity. This required the help of the government and mission hospitals, National Extension centers, the police department, and our own staff.

Our efforts were most successful. We had people come from distances up to 110 miles. They came by train, bus, bullock carts, bicycles, tongas (two-wheeled horse carts), rickshas, and on foot. Registrations began at 3. P.M. on November 18. Within three hours the number topped 500. The next day was Saturday. By evening the number went over 1,300. Our school compound where the camp was to be held seemed like a big fair.

By November 20 the total number of registered patients reached 1,811. The operations started with three physicians and several nurses working and with five operating tables. In four days a total of 602 operations were performed. These were mostly cases of cataracts.

We had to find places to accommodate so many patients. Some of our classrooms were vacated so that the patients could be assisted. We tried to find strong men to carry the patients on stretchers. We were unable to find them. So our school Boy Scouts volunteered and really carried the patients cheerfully to their respective quarters. They were very happy to have a part in the eye camp.

About fifty persons were very poor and did not have food. They also did not have anyone to look after them. Our Star of Life program provided food to these people and helped them in their needs.

The camp went along very well. On the last day it was very nice to see all the patients getting glasses and going back to their homes.

A few more than 300 villages were represented in the eye camp. Patients ranged in age from eight months to 83 years.

I am thankful to God for his help and guidance in this great undertaking. I am looking forward to having another eye camp at Damoh in February, 1963, with an arrangement for 1,000 patients.

Return to Gose

Japanese Church Remembers

By MR. AND MRS. DEL TROXELL*

IWAO Hatanaka (*Iwa* means "rock" and *O* means "man"—"Rock-man" like Peter) is well known and deeply appreciated among Disciple churches for his excellent leadership as chaplain and principal of Sei Gakuin Boys' High School in Tokyo, Japan, from 1941 to 1958. He spoke to the Gose United Church of Christ recently, however, for quite another reason. The Gose church was remembering its beginning. Mr. Hatanaka played an important role in that beginning.

Pioneer evangelistic efforts in Gose were started in 1910 under the leadership of Disciple ministers in the Osaka area. Records indicate a slow beginning, for only seven converts were made in the first twelve years.

In 1922, however, a Mr. Kikuchi became the pastor, and in the following three years forty-eight persons were add-

*Mr. and Mrs. Troxell are missionaries in Japan with The United Christian Missionary Society.

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ed to the congregation. The area around Gose was and still is heavily populated with a class of people who are considered as outcasts by the rest of the Japanese people. The church work was difficult, the pay was not good, and Mr. Kikuchi's health was very poor. In the winter of 1924 he baptized several people in the icy river and because of his already bad health, earnest desire to care for the new Christians, and failure to be concerned about his own needs, he contracted pneumonia and died.

It was during the time of Mr. Kikuchi's ministry, because of his poor health, and then following his death that Mr. Hatanaka assisted in the work in Gose, traveling from Osaka where he was pastor of the Tamade Christian Church.

Later a ministerial student, Mr. Tanaka, took over the work in Gose until 1928, when he moved to the Honjo church in Akita prefecture where he died during the war. The Disciples did not have another minister to send to Gose, and the Christians were left without a pastor for several years.

In the early post-war period Toyohiko Kagawa responded to the need in Gose with both spiritual and financial assistance, and with the help of interested United Church ministers in Osaka, Christian work was re-established. Masao Tokita, a United Church minister recently graduated from seminary, moved to Gose as pastor. An old bank building was purchased and remodeled as the sanctuary. The present membership is about 88.

In early February, the Gose church celebrated the tenth anniversary of its post-war re-establishment as a United Church of Christ congregation. Mr. Hatanaka was invited to return as speaker in view of his important contribution in the beginning of the Christian work there.

The Gose church is one of nine congregations with which we as missionaries are working in the United Church of Christ evangelistic program in Nara prefecture. Our home is located in Gose City, where we are happy to be near this growing church, recalling in deepest humility the sacrifice of many Japanese ministers through the years.

Light at Pentecost

JESUS Christ, the Light of the World" is the theme of the annual Pentecost message issued by the presidents of the World Council of Churches. Pentecost Sunday falls on May 21 this year.

The theme is the same as that of the Council's Third World Assembly which will be held in New Delhi, India, from November 18 to December 6. The message distributed to the World Council's 178 Anglican, Orthodox and Protestant member communions says that "At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task."

"This is an opportunity to demonstrate that this great light 'already shines' and that it dispels the darkness

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My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
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2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

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Date: ..... Signed: X .....

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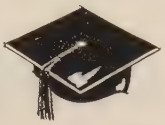

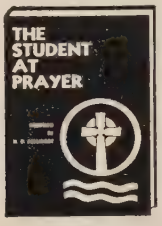

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in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly theme," the message declares.

The five World Council presidents call attention to Peter's sermon at the first Pentecost in which he stressed the power of the Holy Spirit to transform believers into witnesses. "Thus at the very beginning it becomes clear that the church in history is by its very nature a company of men and women who are called to render witness to God's act of salvation in Christ."

"Today we need this reminder about the central task of the church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the church began on Pentecost. It needs a church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity."

Pentecost is observed by many churches of Disciples of Christ as a day to stress the witness and wholeness of the church of Christ. It comes fifty days after Easter and commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. It is described in the second chapter of Acts.

Among Disciples, Pentecost traditionally has been a time for re-examination of commitment to and support of ecumenical causes.

End of Wandering

By GEOFFREY MURRAY*

AFTER years of wandering in the modern wilderness, 48 refugee families—numbering 195 men, women and children, who still speak Aramaic, Christ's native language—are to be given new, permanent homes this summer near Zahle, Lebanon, by the World Council of Churches.

Building was to begin in April as soon as the rainy season ended.

This building project will cost $50,000 and is being financed by funds raised mainly in Britain from World Refugee Year efforts.

The little community who will benefit in this way are a group of Armenian refugees whom nobody hitherto has wanted.

Driven out of Armenia at the end of World War II, their long wanderings have taken them to Iraq, Syria and finally Lebanon.

Some of the men are cobblers, and the women find seasonal work in the fields. But for the most part they are unskilled; and no country—and up to now no organization—has been willing to welcome them.

Have Kept Together

But always they have refused to split up. Somehow they have contrived to keep together and survive despite appalling hardships.

I drove today from Beirut across snowy mountains—a skier's paradise—to Zahle, a little village in the fertile valley of Bekaa, where for some years now these unconquerable people have been finding shelter in the most primitive conditions.

I visited homes where it was not uncommon for a single damp room to house eleven people. In places where there were only two parents and five children to a room, conditions seemed good by comparison.

An outside tap was the only water supply for many families. A single lamp provided light. Cooking was done on

*Mr. Murray is a staff writer with the information office of the World Council of Churches.

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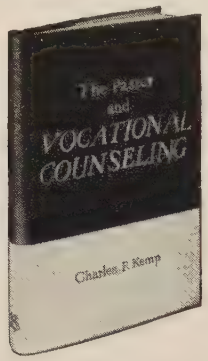

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tiny oil stoves, but the mountain bread in thin, round loaves—the community's staple food—has to be baked every day by the women in outdoor ovens according to a recipe that is thousands of years old.

Incredibly, these many-bedded rooms, where so many people live and sleep, are born and die, were astonishingly clean and tidy.

The single attraction was the view across the valley of dazzling, snow-crowned mountains towering into the blue sky above Syria.

I met Father Alexandros, the Nestorian priest who is their leader. He was born in Turkey and speaks many languages, including English.

Spoke in Aramaic

I heard him talking in Aramaic to his little flock whom he refuses to desert. He has no church of his own, but a friendly Orthodox priest in Zahle allows him to conduct services for these wandering Armenians every Sunday.

Some years ago he was offered a pastorate in Beirut, but he turned it down so that he could stay with his people. He and his wife and their three sons, one a school teacher and another a carpenter, live beside the people he serves so faithfully.

The youngest son is hoping to go soon to Baghdad to find work. He has only recently left school.

It was Father Alexandros who first brought the needs of these people to the notice of Miss Ruth Black, a Scotswoman who is the World Council of Churches' senior representative in the Near East.

Miss Black, after a full investigation, reported their plight to WCC headquarters in Geneva. It was agreed to resettle them as an entire community in the district if the funds required could be raised during World Refugee Year.

Suitable Site Found

There were many difficulties in the way, but eventually a suitable site was found. Plans have been drawn, and now enough money is available for building.

Each house will be properly equipped according to modern standards of health and hygiene, and each will have its own garden where the refugees will be able to grow vegetables and corn for their bread.

They will live rent free, and so will be better able to survive as stateless persons in Lebanon, which has many restrictions on the kind of work which refugees can undertake to make a living.

If enough money can be raised, it is intended to build a school for the community, and if a grant can be obtained from the Ecumenical Church Loan Fund, a church will be built for them in which to worship according to the Nestorian rites—the most ancient in Christianity.

Like the children of Israel, these refugees have wandered for long in the wilderness. Now they are about to make their home in a valley which, says tradition, flows with milk and honey.

Camp at Remedios

Youth Find New Interest

By MARJORIE SPICE*

REMEDIOS is a tiny ranch of 500 souls up in the wilds of the state of San Luis Potosí, Mexico. In that ranch is an energetic church of Disciples of Christ. The people of that church—no matter where you find them—are fiercely loyal to their ranch and concerned for the conversion of its people.

Leandro Rosas is a student from Remedios who is attending Mountain of Light Farm at Pabellón, Aguascalientes. Last spring he had a great idea.

"Not many of the young people at Remedios can afford to come all the way down to the Farm for young people's conference. This year, why don't we have a conference up there?"

He talked to some of his fellow students and they agreed to help. His pastor, José Hernandez, was delighted to cooperate.

The young people made their plans carefully. The campers would sleep in caves just outside Remedios. They would cook over an open fire. The parents

*Mrs. Byron Spice is a missionary in Mexico with The United Christian Missionary Society.

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would be asked to take turns going out to chaperone.

The young people went from door to door among the church members, asking for donations of food for the campers. They planned for twenty, and when the camp opened, forty-one young people showed up. Then they had to go around asking for more food. As one boy said, "The people gave and gave again, and nobody missed what was given."

Leandro himself led the singing, picking out the tunes on an accordion. The pastor and five young people gave the classes. Daniel Zarate, a pre-seminary student, was the official orator. It was a great experience for all of them, young leaders and campers alike. The last night at the open heart session, there were four confessions of faith and fifteen reaffirmations of faith. They are already planning to have another conference this year.

"Back-of-the-Wall"

Jamaica CWF Makes Toys To Aid Children's Care

By ANITA BENNETT*

A HANDCRAFT workshop was the service highlight of the recent Jamaica Christian Women's Fellowship Institute held at Union Seminary in Kingston.

Each of the twenty-two women participating undertook to make a toy for the children who live in the tarpaper or tin shacks in the "Back-of-the-wall" area of Kingston.

To help their mothers, Sister Julian, a full-time Christian worker of the Methodist Church, is working among these people who have so little. She is teaching mothers to sew and provide better care for their children. While the mothers are seeking to learn, the small children have to be cared for. So bean bags were made, spools were painted, nesting tin cans were painted, cloth animals were sewn, and stick donkeys were made.

The women expressed interest in telling their home churches about the "Back-of-the-wall" program with a view to enlarging support of this type of work for another year.

The CWF Institute met for four days, with the women eating, sleeping, studying, singing, praying, and fellowshiping together. They represented nine churches of Disciples of Christ in Jamaica. It was the fourth such annual institute; for some in attendance, it was their fourth time to participate.

*Mrs. R. S. Bennett is a missionary in Jamaica with The United Christian Missionary Society.

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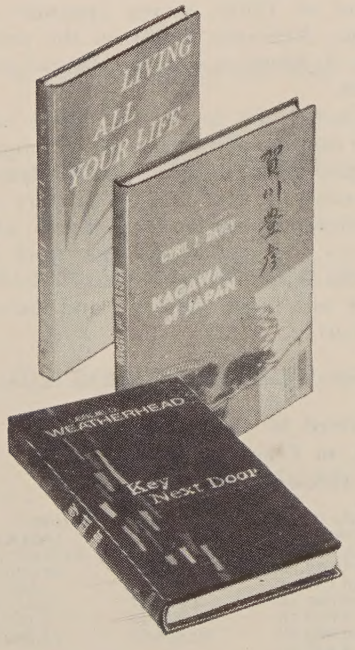

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Dear World Call Reader:

WORLD CALL wishes again to express its appreciation of the loyalty of our subscribers and of the devoted labor of the World Call secretaries by offering a bonus for club orders received through May and June.

If you are familiar with the fascinating accessories from the WRIGHT STUDIO (and who isn't?), you will be happy to know that we have renewed our contract with *Miss Rose Wright* to supply another of their original creations for the bonus offer this year.

It is a 10" x 9" church of modern design with a copy of *Creative Uses* to tell you of many ways in which it may be used. The rich blue of the church windows against a redwood background provides a colorful aspect from every angle. It is a handsome building, and I think you will be pleased with the simplicity of its lines and the quiet dignity of its construction. It is die cut for easy assembling into a strong and sturdy structure which will serve you in many ways for years to come.

Creative Uses tells you how the church may be used in an impressive installation service. It gives suggestions for worship services and for many other ways of using this attractive church.

It carries an interesting and lively dialogue between the modern church and the traditional church where churches are used as puppets. The dialogue is entertaining as well as informative and makes an excellent program suitable for a variety of occasions.

You may recall that four years ago WORLD CALL gave a traditional church from the WRIGHT STUDIO as a bonus. I hope you still have yours to use with the modern church in the dialogue. If not, you will want to order one from the WRIGHT STUDIO, 5264 Brookville Road, Indianapolis 19, Indiana.

But the bonus this year is one which every group in the church should have. Sunday school classes and fellowship groups, especially, will find many uses for this modern church. Each group could easily secure five or more subscriptions and get one of their own before June 30 when the offer closes.

It would be well to consult your World Call secretary before you send any orders. In fact, it might be best to ask her to send all orders, for she has the rules which must be followed to obtain the bonus. And then it will help her keep her subscription list up to date. That is highly important at this time of the year when she is working for a high percentage listing in the Ten Per Cent Legion.

If groups get busy on this, your church can have a really high Legion rating, and all of your subscribers will take pride in seeing your church's listing in the September issue of WORLD CALL.

You will want several of these bonus churches available for your tables at dinners and luncheons, so why not spearhead a drive to get one for each of the groups to which you belong?

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

THE June issue of WORLD CALL will lift up Children's Day with a moving poem, "For All the Children," by Agnes Snyder. Also, Miss Norma Mae Nelson of Child Saving Institute in Omaha, Nebraska, writes on the problems of adoption for the family and church.

Included also in the June issue will be an introduction by Harold L. Lunger on the new mission study theme, "Churches for New Times," a story on Christian unity in the local church, and pictures and text on Disciple work in Jamaica. Also in June, Francis E. Barnes writes on "Your Church" and public relations.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1960, to February 28, 1961, compared with July 1, 1959 to February 29, 1960

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1959-60	1960-61	1959-60	1960-61
Church and Sunday School	$1,952,176.58	$2,356,987.16	$312,389.93	$475,227.41
Christian Women's Fellowship	912,130.72	975,152.88	17,142.39	38,620.38
Guilds	27,411.81	30,189.11	1,450.51	2,652.12
Youth Groups	62,203.70	56,347.15	2,309.27	2,317.84
Children	4,797.31	3,903.70	1,843.13	2,133.43
Individuals	13,061.65	20,989.89	49,696.75	44,003.89
Blessing Boxes	5,614.95	4,547.21		
Grand Totals	$2,977,396.72	$3,448,117.10	$384,831.98	$564,955.07
CWF and Guild Totals	$ 945,157.48*	$1,009,889.20*	$ 18,592.90	$ 41,272.50

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $470,720.38—15.8098%
Gains in designated gifts $180,123.09—63.4612%
*Includes Blessing Box Offerings

Last Column

"Mystical Law"

THERE is a wonderful mystical law of nature that the three things we crave most in life—happiness, freedom and peace of mind—are always attained by giving them to someone else.

—*Friendly Chats*

Many people have the ambition to succeed; they may even have special aptitude for the job. And yet they do not move ahead. Why? Perhaps they think that since they can master the job, there is no need to master themselves.

—JOHN STEVENSON

Requisites for Living

There are eight requisites for living: health enough to make work a pleasure; wealth enough to support your needs; strength to battle with difficulties, and overcome them; grace enough to confess your sins, and forsake them; patience enough to toil until some good is accomplished; charity enough to see some good in your neighbor; faith enough to make real the things of God; hope enough to remove all anxious fears concerning the future.

—ANONYMOUS

The late Alfred E. Smith was a devout Roman Catholic, but he never lacked for a sense of humor. One chilly morning, after a late party in a hotel in the Adirondacks, he and several other Catholics rose to attend early mass. All around them they could hear their Protestant friends snoring loudly. Turning to his companions, the governor spoke up: "Wouldn't it be awful if it turned out that these heretics were right after all!"

—JAMES ALDREDGE

The Link

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.

—PHILLIPS BROOKS

Living with Yourself

Would you know the thought that came to me as I lay half asleep last night, that startled me, keeping me wide awake till the shadows took their flight? Then here is the thought that held me fast as it came in the dark to me:

"I shall have to live with myself, no matter where I may be; wherever I live, and how long I may live, and whatever the things I do, I can never get away from myself."

That startled me, wouldn't it you? And so, as I never can hide away from myself, you see, I must make myself so I can like myself, fit for the whole world to see.

—AUTHOR UNKNOWN

Friendly Chats

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